Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS

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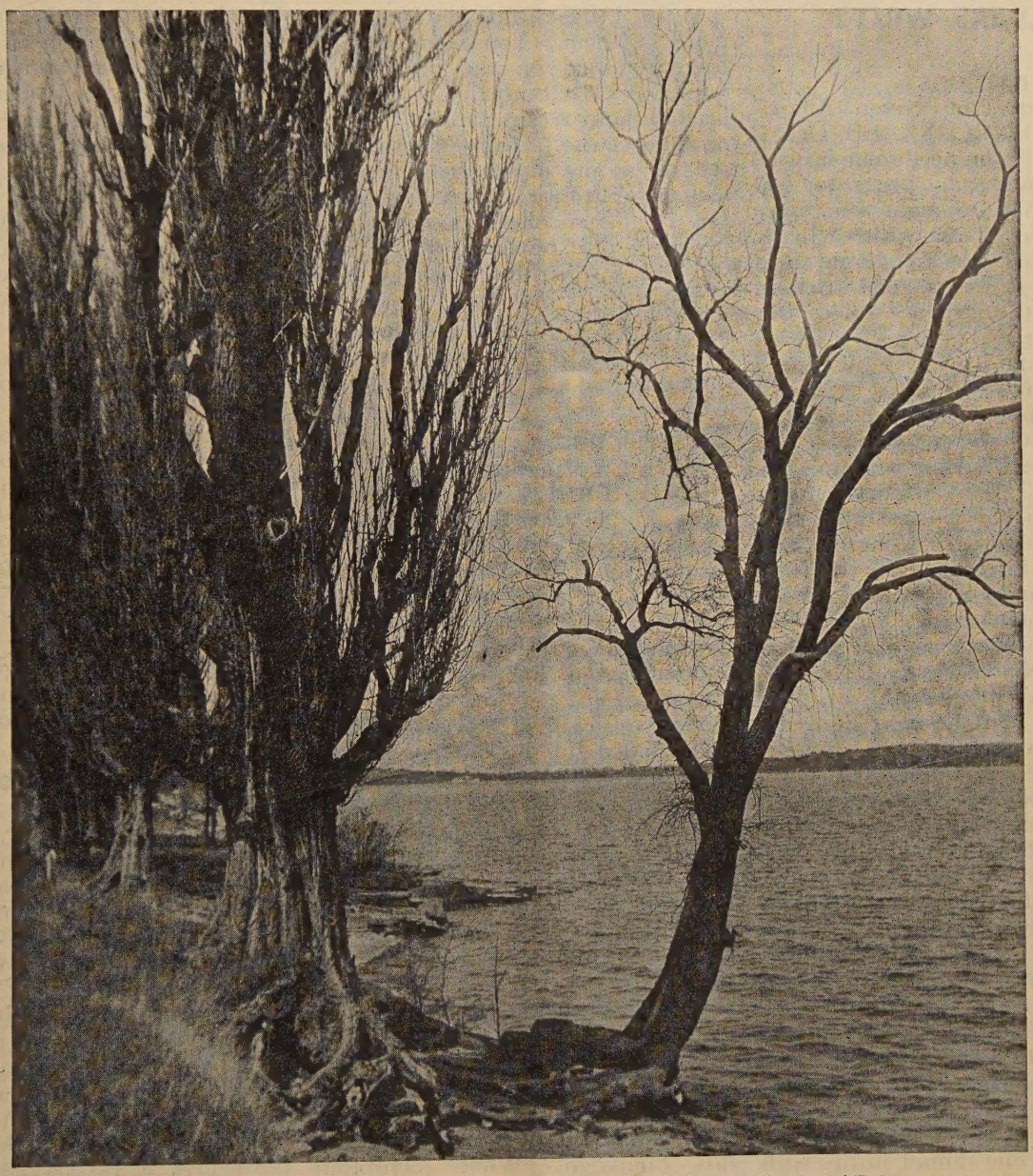

THE LEAVES HAVE FALLEN AT LAKE CHAMPLAIN

October 15, 1952

FROM COVER TO COVER

Albert D. Betts, Methodist minister from Pinopolis, S. C., and author of the recently published "History of South Carolina Methodism," tells how THREE PREACHERS ELECT A U. S. PRESIDENT. ..... Page 3

CAN LIBERALISM BE EVANGELICAL? asks Vernon Bigler, pastor of the Methodist Church in Zionsville, Ind. ..... Page 8

Paul Simpson McElroy, minister of the Maple Street Congregational Church of Danvers, Mass., considers what happens WHEN A MAN FACES DEATH. ..... Page 10

READERS WRITE

Need Instructions

Apropos of "the Nixon Affair," (Editorial, ZIONS HERALD, Oct. 1, p. 6) evidently you need some instruction in reading X-ray plates, for you appear to have thought you were looking at an X-ray when actually you were seeing a sleight of hand trick. Admittedly, it was a good trick — judging by the response to it. But that certainly makes it no less tricky. Was the crucial issue even raised and discussed? No. Instead a largely irrelevant emotional appeal for sympathy was undertaken — and its success made the basis for Nixon's later "vindication." Dana Smith's remarks about the purpose of the fund, Nixon's voting record in Congress, and the financial interests of the contributors to the fund are worthy of careful study and comparison. No convincing evidence has been brought forward that Nixon has feathered his own nest. We may take his word on that matter. But he most assuredly has failed to represent the interests of the people as a whole.

His methods of campaigning add to the evidence of his unfitness for the office which he now seeks. His 1950 campaign for the Senate was notorious as one of the most unscrupulous (and expensive) of recent political history. An incident from the present campaign will illustrate his irresponsibility. In Amarillo, according to an AP despatch, he "accused the Democratic administration of an 'outright, downright theft' in the federal-state fight over the oil-rich tidelands." Regardless of one's position on this issue, one cannot justify such demogogic distortion while taking into account (a) the present emotional state of many Texans on the point, and (b) the fact that this is a matter upon which the Supreme Court has three times ruled.

Apropos of Gov. Stevenson's speeches, I suggest that you hear some more of them. You seem to have been bemused on the occasion in question. His campaign so far has been without recent parallel for candor and clarity. He has shown himself to be one of the best qualified men ever put forward by either party. His candidacy offers the American people a rare opportunity. I hope you will not further encourage them to miss it!

Tyler Thompson,
Garrett Biblical Institute,
Evanston, Illinois.

Disillusioned

When I was told that the editor of ZIONS HERALD had joined the great Eisenhower-Nixon crusade, I found it very hard to believe. After reading your editorial, "The Nixon Affair," I am even more amazed — and disillusioned. Can it be that the Nixon television fiasco had something to do with your climbing on the bandwagon?

Your criticism of Stevenson seems to be based on the old corruption-graft line and on his attitude toward inflation. As for the latter, Gov. Stevenson has come out for a program of realistic controls while General Eisenhower has merely waved his magic wand and assured us that free enterprise will work things out — and the inflation spiral soars upward.

It is discouraging to me to see so many church people so obsessed with the corruption-graft theme that they are blinded to the more important issues facing us. The corruption issue is not the most important one in this campaign! What corruption there is in the federal government could be cleared up much better by an able, experienced, reform governor such as Stevenson than by a five star general. The central issue in this campaign is whether or not we want a Republican administration dominated by a conservative Republican Congress led by the Tafts and the McCarthys to stop the clock of social progress. What do you who howl about "corruption" think about the moral and intellectual corruption of McCarthyism and Jennerism? Do your corruption "blinders" obviate your concern for civil rights and liberties, the tidelands oil grab, public power, economic controls, repeal of Taft-Hartley, and Eisenhower's saber-rattling foreign policy?

Where, pray tell, did you dream up the idea that "obviously General Eisenhower is far less obligated to Taft than Stevenson is to Truman . ."? Those of us who have had the privilege of living under Gov. Stevenson's administration in Illinois know that he is controlled by no man or faction. He is a man of principle. Can you say this for Eisenhower after his tour of Wisconsin with McCarthy? Does it really matter whether Taft controls Eisenhower, if they both believe the same way on domestic policy?

This is an odd time for liberal people in religion to be hopping on the General's bandwagon. Liberal Republicans are hopping off, e.g., Sen. Wayne Morse. As a "liberal Republican" remarked to me the other day, "In previous presidential election campaigns we Republicans have had candidates who talked only in generalities. Now we have one who talks both in generalities and platitudes."

Roger Ragan,
Boston University
School of Theology

Suckers For Hysteria

If "truth is so utterly refreshing," perhaps the Nixon affair would have been a bit more satisfying if he had refrained from such patent irrelevancies as the cocker spaniel, the Irish wife, the inheritance of Mr. Stevenson, and the sheltering wing of Big Brother Eisenhower; if he had refrained from such basely emotional implications as those of the letter of that poor misguided war wife who thinks that her vote may bring all men, i.e., all American men, home to their families; and if he had included the figures of $60,000 office expenses, $5,000 from Mr. Brewster via the ubiquitous Mr. Gruenwald, to say nothing of the obvious bearing the fund had on his ability to purchase a $41,000 house. Truth is, after all relative to the subject under discus

(Continued on Page 22)

Three Preachers Elect A U.S. President

ALBERT D. BETTS

' WAS THE POLITICAL activity of three preachers which swung the balance in favor of Governor Grover veland of New York for the presidency of the United es of America. Since 1860, the nation had only Re- lican presidents, and the Democrats won this hotly tested election by a most slender margin.

hese three preachers had the deciding influence, but y one of them was for Cleveland. Had any one of n kept silent, the Republican candidate would have , so close was the vote.

was a hard fought campaign, an intensely partisan ggle. The Hon. James G. Blaine of Maine had won his his third try for the Republican nomination. Now White House seemed within his grasp.

n that November after the election day, the news ad abroad that it would be President James G. Blaine. a day later it became clear that the Hon. Grover veland had won the election, the entire electoral vote his state going to the Democrats by a slim margin ess than 1,200 votes. The final official record for the re nation was as follows:

	Electoral votes	Popular votes
Cleveland	219	4,911,017
Blaine	182	4,838,334
	37	72,683

he three ministers who played such a vital part in s fateful decision by our American citizens were: the . Samuel D. Burchard, the Rev. John W. Hamilton, l the Rev. Henry Ward Beecher.

BURCHARD'S THREE R's

he story of Dr. Buchard's part in this drama has been lely publicized in by-gone years, and needs only to be old here in brief. Yet this episode is not to be dis- nted, for its effect was far-reaching. It will be re- led that on October 29th, 1884, only a few days before election, Dr. Burchard headed a group of Republican rgymen who called on Mr. Blaine at the Fifth Avenue tel in New York City.

hey assured him of their wholehearted support and yers for his election to the presidency. In his elo- ent address on that occasion, Dr. Burchard branded the mocrats as the party of "Rum, Romanism and Rebel- n." Blaine gratefully received their support, little dream- what an adverse reaction was to result from the phrase oted. This catchy phrase was quickly spread over the d, and Blaine's silence was fatal. This is the story t is best known. But there are two others.

DR. J. W. HAMILTON CAMPAIGNS

lthough from a prohibition state (Maine), the Hon. nes G. Blaine was very careful not to bring the temper- e question into the national campaign. But the Hon. John P. St. John, an influential Republican leader from Kansas, had been governor of his home state, and he had whole-heartedly supported and enforced the prohibition laws of his sun-flower state. This resulted in his defeat by those who were not able to change the law, but were strong enough to secure a change of governors. However, his influence was still mighty, and he sought diligently to have the Republican National Convention include in its platform at least a mild support to the temperance cause. In this he failed and went away much disappointed.

The little Prohibition Party (which polled only 11,000 votes in 1880) promptly nominated Mr. St. John as their candidate for president. He reluctantly accepted, but having done so, threw himself with vigor into the campaign. His leadership gave the Party a mighty boost, for it secured a total of 151, 809 votes for Mr. St. John.

Dr. (later Methodist Bishop) John W. Hamilton felt impelled to actively campaign for Hon. John P. St. John through much of upstate New York. His able leadership won a sizable block of votes almost wholly from normally Republican citizens, several thousand of them.

In his book "How Presidents are Made," (published a half century ago) Mr. A. W. Dunn says: "If all or even a large portion of the St. John votes in New York state had been cast for Blaine, he would have been elected. For New York then, as in many other years, was the pivotal and deciding state." He further states: "Blaine lost New York by less than 1,200 votes."

PLYMOUTH PASTOR POLITICS

The third and perhaps the most significant in this strange and delicately balanced political struggle was the stand taken by Dr. Henry Ward Beecher, the pastor of the great Plymouth Church in Brooklyn. He had long been a national leader in religious and public affairs.

Hitherto he had been prominent in the councils of the Republican Party to which he was greatly devoted. But like every true American, he placed the welfare of our Nation above mere party loyalty.

Back in 1877, Dr. Beecher had declared: "The nation is more important than any party." When president Garfield died, vice-president Chester A. Arthur became president. He conducted himself in such an able and upright manner, successfully resisting political pressures in measures of questionable validity, that he won Beecher's admiration and commendation. He earnestly hoped that the National Republican Convention would nominate Arthur for a second term, and which would have met general approval. But the politicians were now in firm control of the Republican Party and they did not see it the Beecher way. Consequently, Hon. James G. Blaine of Maine was selected as the Republican nominee.

Let us quote from the Beecher biographers: "When General Arthur was called to the presidential chair by the

death of General Garfield, Mr. Beecher, in common with many others, had grave misgivings as to his wisdom and ability to administer so important an office. But he developed such unexpected administrative ability, showed so much wisdom and such rare fortitude in resisting his party leaders in any unwise or hurtful action, and so much discrimination in the exercise of his veto power, that he won the admiration and esteem of those who had, with doubt and solicitude, seen him enter upon his untried duties."

Dr. Beecher was a keen observer and courageous participant in public affairs, and his loyalty to the right and the best welfare of our country was generally recognized. He sensed the perils that beset his party and country. He well knew that if president Arthur was not nominated, Hon. James G. Blaine would be. But Beecher did not believe that Blaine was a suitable man for this high office. He commented: "For twelve years I have watched him (Blaine), anxious that he should be the right man — that he is not. For more than ten years I have been afraid of him." Beecher's biographers add: "Behind Mr. Blaine, as his earnest advocates, he (Beecher) saw the men who had been most prominent in the jobbery and corruption that had from time to time broken out like plague in different parts of the country. He strongly felt that Blaine's election would be regarded by the world at large as an endorsement of the idea, painfully prevalent, that all a man should aim at in politics is success, no matter how."

After the Blaine nomination, three courses were open to Dr. Beecher: (1) Be a party regular and vote for the nominee, no matter how distasteful. (2) Keep silent, neither taking sides or voting. (3) Be an independent and work and vote according to one's knowledge and convictions. No man of Dr. Beecher's loyalty to God and his fellowmen could follow either of the first two courses.

But his duty soon became clear: "The third course alone seemed open, and when the Democratic Convention, in a sudden spasm of good sense and wisdom, nominated Grover Cleveland, Mr. Beecher's mind was speedily made up. With the first outbreak of that campaign of slanders, Mr. Beecher was greatly disturbed. He at once requested some personal friends residing in Buffalo (where Mr. Cleveland had been mayor) and well acquainted with Governor Cleveland's life and reputation, themselves Republicans, to make a thorough investigation of the scandalous stories in circulation. He was satisfied from their report that with one exception, admitted, repented of, and lived down by a life of honesty and integrity, the stories were false. . . . Once satisfied of their falsity, he entered into the campaign with all his old-time fire and zeal."

Beecher's biographers further state: "Mr. Beecher had acted only after careful deliberation; being satisfied as what his duty was, no argument could sway him in t least that appealed to his fears or his personal benefit. . To a friend he wrote: I will not be bribed even by lov

Dr. Beecher did not turn away from the Republic Party to join the Democratic Party, but acted as an ind pendent Republican, in this case supporting the Dem cratic nominee for President as decidedly the better choi

"It was not until the campaign had gotten under f headway, and within three or four weeks of the electio that Mr. Beecher began to take a very active part in At first he intended to speak only in New York a Brooklyn. But as the campaign progressed, he realiz the importance of devoting every energy to securing t State of New York, New Jersey and Connecticut. A cordingly during the last two weeks, he spoke every d save Sunday, and on some days twice, visiting the mo important cities of those states."

Dr. Beecher kept his campaign on a high moral basi for he regarded "the introduction of the moral elemen into politics as an event of the grea est importance. . . . Men of mor aims had been ruled out as impra icables, as ignorant of real politic as enthusiasts and sentimentalists, a idealists and doctrinaires."

In his campaign, Dr. Beeche stressed two issues, or dangers: "On is the danger that comes from th corrupt use of wealth; the other tha which comes from the corruption o too-long held power. It is a commo proverb: An honest man can bea watching; a dishonest man needs i This is just as true of politics as o common procedure." Soon after th campaign was over, and Grove Cleveland chosen as the next U. S President, Dr. Beecher wrote: "Dur ing the great political campaig which has just terminated, I have scrupulously refraine from introducing into the pulpit, or into the social meet ings of the Church, a word that directly or indirectly, ha any bearing upon politics.

"Not that I had not the right, but because it was no expedient. Out of the bounds of the Church I felt called to take an active part."

It should be noted here that all three of the ministers mentioned above acted as citizens in all their political activity. In no wise did they seek formal action by ecclesiastical bodies to which they belonged favoring any political party or candidate. They believed that Church and State are separate institutions in a true democracy.

Dr. Henry Ward Beecher's able and independent leadership probably changed more votes than either of the other ministers. But it is evident that had any one of them kept silent, the Hon. James G. Blaine would have been the 22nd President of the United States. An overruling providence seems to have been at work guiding the course of our ship of state.

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"Every new discovery of truth should be welcomed by the Christian, for all truth, whether from the theologian, the philosopher or the scientist, has always the same source, God Himself, and is a further unveiling of the perfect truth in Him."

* * * *

"In An Age of Revolution,"
Cyril Garbett,
Oxford University Press,
New York.

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Should Our Church Evangelize?

CHARLES M. McCONNELL

URCH SCHOOL LESSON FOR NOVEMBER 9.

SON TEXT — MATTHEW 9:I-9, 35-36.

v Jesus Evangelized

he word "evangelize" in the Greek new Testament , means bearing glad tidings. Also the tidings mean Gospel of Jesus Christ. It is very necessary for us to ly the methods by which Jesus brought his Gospel to attention of the people.

he evangelism which Jesus practised himself was very erent from the kind with which we are familiar today. is was to a large extent his own gospel. He lived and ctised it as he spoke and taught. He stood always at very center of his own teaching and preaching. On occasion he said, "I am the way, the truth, and the " He said to the people who heard him, "Come fol- me." He claimed for himself "power on earth to give sins."

is hard for us to realize how difficult it was for Jesus get a hearing and win a few disciples. He was born a tiny village, lived in another despised town and ked with his father in a carpenter shop. When he an to teach in a synagogue in Nazareth, his neighbors ffed at him and said, "Is not this the carpenter's son?" the scripture we are studying here, Jesus healed a n sick of the palsy and said to him, "Son, be of good er: thy sins be forgiven thee." The scribes murmured, his man blasphemeth." They charged him with assum- authority that they thought belonged to God alone. is quickly answered them and demonstrated his power cure disease and to forgive sins. He said to the cured n, "Arise, take up thy bed and go into thy house." hen the man arose, and went to his house, we are told t "When the multitudes saw it, they marvelled, and rified God, which had given such power unto man." was easier for Jesus to obtain a hearing among the ltitudes than it was to convince the scribes that He had ew gospel.

us Moved About The Villages And Cities

One of the most revealing verses of the New Testament s written by Matthew in these words: "And Jesus went out all the cities and villages, teaching in their syna- gues, and preaching the gospel of the kingdom and ling every sickness and every disease among the peo- ." This has always been the most effective pattern of ngelism practised by Christians. Every essential feature essary for the spread of the gospel of Jesus is found in s verse. It should be the basis of every method used make known the gospel, and win converts to the Chris- n faith. Jesus was on the move through all the cities d villages of the little country in which He came, to ng a new message of salvation. He had no department public relations or vast complicated system of com- unications. He held no great mass meetings with a k of publicity agents and personal workers scurrying around. He did not even take a "love offering" at the close of a hectic series of meetings.

What he did was to go about all the cities and villages teaching, preaching, and healing. Whenever He saw someone who looked as though he were impressed, or just looked, He said unto him, "Follow me." Matthew, a tax-collector, was won by this simple appeal, "Follow me." The record is, "And he arose and followed him." In this instance, we have an illustration of the finest kind of personal evangelism ever practised. But Jesus, in this instance, was a living man who was making known his own gospel. His followers are now his evangelists to bring the good tidings of his gospel to people who have a very meager knowledge of Jesus. From his methods we have to learn how to become evangelists. The real question we have to consider is, not should our church evangelize, but how can it make known the gospel of Jesus Christ and influence people to accept it?

Seeing The Multitudes

Jesus saw the multitudes of people around him who needed his gospel. He had something which would meet their deepest needs. He saw them so distinctly, and so much as persons, that he was moved with compassion on them. He saw them as weak and fainting and scattered abroad, as sheep having no shepherd. This was the field of evangelism which Jesus described as "white unto the harvest." He saw them, also, as persons without purpose or a sense of direction.

An evangelistic church first sees the multitudes and then begins to feel compassion for them. If the church is true to the method of Jesus, it moves quickly into the field of human need and tries to meet it with the gospel of Jesus. Always, Jesus followed compassion with action. Compassion is not enough. There was once a man who prided himself on his tenderness of heart, and said, "When I am sitting on a street car and a poor, tired mother comes in with a child in her arms, I feel very sorry for her." In all his sympathy, he was never known to arise from his comfortable seat and give it to the woman.

Every church is surrounded by people who need the gospel applied and practised. In fact, the church is full of people who need the gospel itself, a field of evangelism ripe for harvest.

Jesus presented a total gospel and did not deal in fractions or fragments. When a person followed him, Jesus sooner or later made his gospel fully known and put a price tag on discipleship. Many times, Jesus raised the price and made the requirements more difficult. He lost disciples and many likely prospects by this process. As John R. Mott once said, "Jesus Christ never hid his scars in order to make a disciple."

Lesson Topics copyrighted by the National Council of Churches of Christ in the U.S.A. Division of Christian Education.

ZIONS HERALD

Published by the Boston Wesleyan Association
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Subscriber to Religious News Service and Ecumenical Press Service
Member of Associated Church Press.

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918. Telephone Boston KE 6-5160.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Club rate, for 20 or more subscribers, is $2.00. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their localities.

Unsolicited manuscripts will not be paid for.

VOLUME CXXX Boston, October 15, 1952 NUMBER 42

Good Sniffin'

They are burning leaves out our way. There is something wonderfully contagious about the smell of burning leaves and as one small colleague recently described it, "It makes good sniffin'." We have many friends who say they don't like the fall season for it looks like death, but we don't agree at all. Crisp air and the smell of burning leaves does something to the soul, we think, and while we don't know what it does — it is good. It certainly does not signify death; it does signify change.

People get funny ideas about death. The Associated Press carried a story from St. Charles, Mo. last week regarding a mixed reaction on this subject. The St. Peter's Parochial High School band was playing as a patient at St. Joseph's Hospital across the street was coming out from under anesthetic. "I hear music," said the bewildered patient. "Now don't get excited," said the nun attending him, "that's just St. Peter's band." There was a long pause, and finally the patient said, "Did I die?" Poor old St. Peter has had a very bad press because most people automatically associate his name with death. Actually his ministry, prior to the time this "pearly gates" business got started, was far more significant and understandable: we know what he did and said then, but the reports back from his alleged "pearly gates" role are highly speculative!

But getting back to the fall season: if we assume that falling leaves symbolize death, then let us lo to the beauty of it all. It is change, not finality; it part of the endless and evolving way of nature; it a dramatic way of getting ready to welcome ne life and growth. The symbolism is reassuring, a the editor and his young colleague invite you to jo in this seasonal practice of "good sniffin'."

This Is Your Paper

Next January, ZIONS HERALD will have cor pleted 130 years of service. During that time t paper has tried to spread abroad the news of religio and maintain an editorial policy of complete ind pendence. It has never been a popular paper, becau it has never sought to be an official spokesman f anybody: it has been a forum where the readers hav had as much authority as the writers in expressio of opinion. If ZIONS HERALD is to justify its e istence, it must continue that policy.

Every now and then readers are offended by view expressed by the editor or a writer or a correspondent if that reader does what he should do, he writes letter for publication and expresses his opinion. Bu if that reader simply goes off in a sulk, then nothin is accomplished except frustration for the offende reader.

Nor is this process of free discussion to whic ZIONS HERALD is committed only to encourage di cussion for the sake of discussion; it is, rather, an ef fort to provide a tangible process for democrati growth. There is too much happening too fast thes days for any of us to reach quick and easy conclu sions. We all need to explore for other opinions o the crucial issues that face us. Within the framework of our religious heritage, there must be a central con viction that we are the sons of God and that each o us has a place of potential dignity in the family o God.

ZIONS HERALD, if it is doing what it should b doing, can provide a whole basketful of opinions an stimulation for the modern churchman. But th process is a two-way one if this aim is to be realized; it depends upon its readers as much as its reader depend upon it. Mounting costs have made every da more difficult in producing this weekly paper, but i independent-minded people believe in what we an they are doing in producing ZIONS HERALD, th struggle becomes a glorious crusade! We here a ZIONS HERALD are convinced that it is worth ou very best— but it is your paper and you alone hav the complete answer.

More On McCarthyism

: the publishers had been thirty minutes earlier h their delivery of the first copies of the new book McCarthy,* General Eisenhower would have had copy before leaving Milwaukee on his unfortunate with Senator Joseph McCarthy. We honestly eve that if General Eisenhower had read the care- and restrained study of McCarthy done by Messers Anderson and Ronald W. May, he would have n far more reserved in his expressions of semi- roval of Mr. McCarthy and, as a matter of fact, doubt if he would have made the trip at all.

Certainly Senator McCarthy does not represent at the Republican Party believes any more than the mocratic Party reflects what its McCarrans, Rank- and others believe. The character assassinations d name-calling tactics of McCarthyism simply can- be tolerated in a nation committed to the demo- tic way.

Messers Anderson and May have told the entire y of his methods of publicity: the leg injury he in a ceremony on shipboard while crossing the ator, which has turned out to be one of McCarthy's itical vote-getters because somehow or other the ury has been interpreted as one received in battle. . McCarthy's unique ability to use adjectives which, ile effective in bar rooms and brothels, we have yet accepted for normal vocabulary; his uncanny lity to play poker for high stakes; his own style of ndling "the truth;" these and others are part of Anderson-May study.

t is not enough for the defenders of McCarthy to that he is a great crusader against communism — was Hitler. Nor was it good thinking on General enhower's part to say that while he and McCarthy agreed on method, they agreed on ends. Mc- rthyism stands for character assassination and the truction of freedom, and these are totalitarian thods which destroy democracy. It must be by mocracy and freedom that we destroy commu- m.

The book will be denounced, railed against, but dely read and listened to with genuine respect, we ieve. The Unitarians through their Beacon Press, to be commended for their courage in publishing h important material at this particular time. Cer- nly before anyone reaches any conclusion on Mc- rthy, he should read this book.

McCarthy, The Man, The Senator, The 'Ism,'" by nderson & May, Beacon Press, Boston. Price, $3.75.

The Yankee Methodist

Dear Golden Dome:

Have you read the letters to the editor this week? I would assume from what these good people have said that I should not have said what I said about the Nixon affair. I have no intention of entering into a further debate on this issue, however, for what I said, I have said and there is no point in going on to say it all over again. I must say, however, that I am rather alarmed about what appears to me to be a fundamental skepticism on the parts of these "gentle" brethren. Good healthy skepticism is a perfectly valid approach to anything and anybody, but I do not like to see skepticism become an end in itself. We are in a bad way in this democracy of ours if we do not believe anything we hear. The alternative is to disbelieve everything we hear, and as for me, I can't envision life on that basis. However, as is often the case, I may be very wrong about all of this, but the letters have brought out that left-over Buck's County Pennsylvania Dutch in me, and I'll stick by my guns on this issue. . . . Speaking of believing in people, I wish you could have heard our friend Erwin Canham, editor of *The Christian Science Monitor,* at the opening meeting of the Boston-Lynn Preachers' Meeting last week. For an hour we got more head and soul-stretching than I have enjoyed in a preachers' gathering for many a moon. Canham believes that the churches have before them a tremendous opportunity in seeking to introduce people to the spiritual nature of the universe, and in helping people find their close relationship to it. He believes, for example, that the creative process in nature is being discovered by more and more people and that in that discovery they are learning that selfishness is an unprofitable way of life; he believes that capitalism is having many of its evils removed as more voluntary organization throughout industry is developing, and through those organizations ideas and methods of production are being shared; he believes that creation is endless and that as people affiliate themselves with that process they are discovering a far more abundant life. He made it clear, however, that all of us must do far more than we are now doing in the church to introduce ourselves to the wider understanding of the spiritual nature of the universe. . . . By the way, this is "National Posture Week," and lest we forget to send you our greeting card on this happy occasion, please accept our very best wishes for a happy and joyous posture! Some of our best friends have good postures! . . .esb

Can Liberalism Be Evangelical?

VERNON BIGLER

AMERICA IS ON the verge of a "new awakening." Signs of a revival of interest are seen in many areas. Church membership is increasing rapidly. For the first time in American history, more than half our people are members of some church or synagogue. Among the sects, revivalism is flourishing as it has not flourished since the days of Billy Sunday and Gypsy Smith. The Billy Graham revivals and Youth for Christ rallies are spectacular examples of this fact. Further evidence of religious interest is seen in the popularity of religious novels and the great amount of space devoted to religious themes in the secular press. Scientists are calling upon religious leaders to give moral direction to their satanic inventions of war; and political leaders frequently quote the clergy or the Bible in their appeals to the public.

Campaigns of visitation evangelism and crusades for "decisions" continue to take top priority in the councils of the evangelical branches of the Protestant Church; and younger ministers are swinging back to evangelistic preaching, Bible centered sermons, and revivals.

The term *revival* has taken on respectability among many who held it in disrepute a few years ago. The fear of a display of emotion is lessening in our churches. There is a wholesome emphasis upon the necessity of rebirth, regeneration, and personal commitment.

IN SPITE OF THIS, however, there is still a reluctance among many so called "liberals" to enter wholeheartedly into evangelism, lest the heart should get control of the mind. Many non-liberals contend that any awakening or revival in American life must come through a return to fundamentalism — meaning a return to Christian conservative orthodoxy. Extreme fundamentalists seem to think that liberal theologians are sub-Christian and cannot preach a redemptive gospel, which has power to save men's souls. On the other extreme, liberal theologians have leaned so far away from fundamentalism that they have repudiated not only the sects, but have dropped their evangelistic zeal as well.

As a result, the new orthodoxy of our day has walked into the vacuum and is taking over. Neo-orthodoxy and fundamentalism (which are not to be identified) are providing the theology for America's new awakening. The former, with its emphasis upon supernaturalism, revealed truth, and anti-rationalism; and the latter, with its emphasis upon the virgin birth, a literal interpretation of the miracles, a repudiation of Biblical higher criticism, and extreme emotionalism, are providing the church with its evangelical theology.

Unless liberal theologians can discover a revival technique which will appeal to the masses and will transform lives, they will surrender the moral, spiritual, religious, and intellectual leadership of our day to a conservative and anti-rational neo-orthodoxy or to an intelligent and reactionary fundamentalism.

By and large, liberalism is characterized not so much by its content as by its method. A religious liberal is o who employs an empirical method in his quest for rel ious certainty. The true liberal turns to experience sense experience, mystical experiences, revelation, the corded experiences of Biblical literature, and all oth forms of experience available for study. He then int prets these data in a rational and systematic manner. F the liberal, the Bible, the psychological experiences of ligious geniuses of the past, and all other religious e periences must be examined under the pure light of re on. Every religious experience must be consistent wi other areas of truth and coherent within itself. This the ideal. Of course, it is never fully achieved, for tru is never fully comprehended.

THE FUNDAMENTALIST, on the other hand, a peals chiefly to what we may call traditionalism. Ce tain religious and theological tenets, such as the class formulation of the Trinity, the virgin birth of Christ, t imminent second coming, and others, are set up as fun amental and are *a priori* basic for all religious experienc evangelism, conversion, and salvation. Neo-orthodox while not as crude and indiscriminating as fundamenta ism, differs radically from liberalism in its method of di covering truth. It appeals chiefly to revelation and faitl stressing God's wholly otherness, man's sinfulness, and supernatural and mystical doctrine of grace. These co cepts, it says, cannot be comprehended, much less unde stood, except through revelation, which is supra-rationa

Liberalism adopts no theological dogmas as the measu of Christianity, as does fundamentalism; nor does it s up a supernatural and anti-rational epistemology, as do neo-orthodoxy.

Liberalism does not imply that evangelism can be ca ried on without theology. But it contends that evange ism must be evaluated not in terms of conformity to dog matic creedal statements of mystical revelations of truth but in terms of accomplishments. A thing is what it does The vine is known by its fruit.

TO DEFINE EVANGELICAL religion in terms o what it does is to discover that: it proclaims a saviou and confronts men with the crisis of Christ; it must con vince men that they are sinful, and thus need Christ; i must lead men to know that faith in Christ can save them from sin; and that knowledge of Christ can be a persona experience, or reality. These things fundamentalism an neo-orthodoxy (hereafter referred to collectively as anti rationalism) claim to do. Can liberalism do this?

1. *Liberalism does proclaim a saviour.* It does confro men with the crisis of Christ. However, liberalism stresse the fact of Christ's saving power, whereas anti-rationalism insists not only that he saves, but is dogmatic about how he saves. Strangely, the same anti-rationalist who s loudly insists that religious knowledge is beyond compre hension of reason, is most insistent in his demands tha

ngelistic religion conform to his own rational explanas of these truths, which are supposed to be beyond the m of rationality!

A SCIENTIFIC spirit, liberalism confronts men with the experience. The proclamation of the experience, the explanation of how the experience came about, is primary message.

Likewise, *liberalism seeks to bring a "conviction of* ' One can hardly read such prophetic social liberal ing as that of Harry Ward, Francis McConnell, or lter Rauschenbusch, without an awareness of their ion call to repentance for the sins of society. One can lly study the sermons of Sockman, Fosdick, or Roy khart, without an awareness of their continual wrestle n sin.

he heart of liberal preaching is the proclamation of the viction that society is based upon many sinful concepts, individuals tend to conform to society, and that the roses, frustrations, and unhappiness of life come about use man is wrong in his relationship with God and fellow men. Liberal ministers of America, day by , take divided, consciously wrong, inferior, and unpy souls (to use William James' phrase) and through istian therapy, in the pulpit and counsel room, lead m into unified, consciously right, superior, and happy s.

HE UNIVERSAL PRESENCE of sin in human experience is an empirical fact. Liberalism, true to its pirical nature, recognizes that fact and deals with it, both the personal and social level.

. The third fruit of evangelism is to *lead men to Christ forgiveness of sins.* Anti-rationalism criticizes liberal- at this point, charging that liberalism is humanistic not Christocentric, that it is shallow, impotent, and dequate, with an external emphasis upon man, a purely nan interpretation of Christ, and an unspiritual natural- . Such criticism is probably justified of naturalistic nanism. But it is not accurate to affiliate liberal Chris- ity with such crass humanism in such an uncritical nner. This Dr. Brightman clearly shows in his book, ature and Values," which refutes naturalism and affirms t nature is dependent upon God.

iberal Christians clearly affirm that man must have o from beyond himself if he is to solve his problems. eralism at its best proclaims its insight that it is Christ, man, who is the way of eternal life.

. Liberalism proclaims that *knowledge of Christ can a personal experience in man's life.* The focal point the Wesleyan Revival of two centuries ago was the rt warming experience of John Wesley and its counter- t in countless other lives. No religious body has ever ssed religious experience more thoroughly than the ple called Methodists. Experience is the key word of empirical epistemology. This epistemology is the basis he liberal method. So long as liberalism stresses ex- ience, rather than theory, it will be in complete harm- with the distinguishing characteristic of Wesleyan ngelical religion.

Liberalism, to be empirical, must proclaim what it knows to be true. Personal experience of God's saving power, the miracles wrought by faith in Him, and His influence in the lives of countless people — these things are empirically observed phenomena. To be true to its nature, liberalism not only may — but must — proclaim these facts. To do this is to be evangelical. To do this is to lead others to that way which alone can bring joy, peace, and abundant life.

THE HEART OF Christian faith is personal experience. That traditional revivalism has led many men into this experience is undisputed. That it is unable to touch many others, however, is evident.

Anti-rationalism says, "Accept Christ as we (the saved) have experienced Him." The skeptical, the agnostics, the pseudo-scientific, and many honest seekers for truth are untouched by such an invitation. But liberalism has an answer for them. To them it says, "We too try to be scientific. We affirm only what we have experienced or what we may believe (on good evidence) others have experienced. Come with us and look at the evidence."

This approach has led men to Christ, for it leaves room for individuality and even for honest doubt. This approach recognizes that some men meet Christ on the Emmaus way; but others find him, like Thomas, only after doubts have been resolved through experiment and verification. It is in keeping with the scientific spirit of our times, as well as the religious demands of all time.

Liberalism places the empirical data of transformed lives, the daily experience of the power of a personality, on the laboratory table of life. It invites the skeptical scientists of our age to watch the test tubes and to discover for themselves whether that which is claimed for the Gospel is true. Too often orthodox Christianity has asked inquiring youth and intelligent adults to accept on faith that which is repulsive to reason. Many intelligent persons have rebelled.

Liberalism, empirically and scientifically, proclaims that truth will set men free. It welcomes honest inquiry and earnest seeking. It has shucked off the husks of the unessential and thrown them to the swine of dogmatism. But it has kept the central truth — namely, the experience. It has held the fact of the divine-human encounter before mankind as the goal of life.

LIBERAL EVANGELISM can surpass anti-rational theology in effectiveness and force; for it meets a scientific world with a faith which is scientifically sound and a groping age with a religion which meets man's deepest spiritual yearnings.

Probably no one in our day has better demonstrated this than has Albert Schweitzer, who writes of his own mission in life:

"I stand and work in the world as one who aims at making men less shallow and morally better by making them think . . . Christianity cannot take the place of thinking, but it must be founded on it . . . if Christianity, for the sake of any tradition or for any consideration whatever, refuses to have itself interpreted in terms of ethico-

religious thinking, it will be a misfortune for itself and for mankind."

Liberalism proclaims a saviour, for it has scientific evidence that Christ does save. It convicts men of sin, for every man has had the experience of sin. It brings men to a personal experience of Christ, for it sees Christ in today's world and yesterday's events. It leads men to salvation through faith, for its faith is intelligent and intelligence is faithful to reality.

Liberalism can be evangelical. For liberalism has Christ of experience to proclaim to a world which h but one request, "Show us." To such a world, liberalis says, "Come and see." This is evangelism. This is eva gelical theology.

When A Man Faces Death

PAUL SIMPSON McELROY

ONE THING THAT we all have to face in common is death. We cannot escape it and therefore it is well to give some thought to it before it overtakes us. For some it comes early in life, for others later; for some it comes suddenly, for others it comes after prolonged sickness; for some it comes even before a career has been started, for others it comes after long retirement. However death comes and whenever it comes, we are better prepared to face it if we have given some thought to it in advance.

It is perhaps natural for us to want to hold on to life as long as possible, for we dread the unknown and we cling to the known way, no matter how miserable that way may be. We sometimes feel when death comes prematurely that some injustice has been done and that the deceased has been unfairly deprived of that precious and indescribable element known as time — as though extra time on earth were reward for good behavior. As a matter of fact:

"It is not the tale of years that tells the whole
Of man's success or failure, but the soul
One brings to them, the songs one sings to them,
The steadfast gaze one fixes on the goal."

IT IS THE WAY we use our allotted time, whether it be seven or seventy years, that is important. To think of death as though it were the end of all that is fine and good and enjoyable is to misinterpret death. There seem to be assurances innumerable that death is not the end, but rather the beginning of a richer and more satisfying existence than we have known before. At least there is as much reason to assume that death is the beginning of a glorious adventure as to assume that it is the end of all. Surely, if a milligram of musk will give out perfume for 7,000 years, a milligram of radium give out light for 70,000 years, then the human soul, which is far more precious than musk or radium, will live for more than 70 years. As death approached towards the end of a long life, Victor Hugo described his feelings this way: "Winter is on my head, but eternal spring is in my heart. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, satire, tradition, ode, song. I have tried all, but I feel that I have not said one thousandth part of what is in me. When I go down to the grave I cannot say like many others, "I have finished my life's work." My day's work will begin the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes in the twilight, to open in the dawn."

Nothing is more certain than that we were created n to find the whole meaning of life here. Our destiny beyond our mortal grasp. "Death is only a horizon ar a horizon is nothing save the limit of our sight."

ACTUALLY WE BEGIN to die the minute we a born. Dr. Richard C. Cabot of the Harvard Medic School said, "I once attended an autopsy performed on man 65 years of age who had been killed in an automobi accident. Before the autopsy this man's wife assured that he had always enjoyed perfect health. He had nev called a doctor, he had never used medicines, he had nev been ill. Yet the autopsy showed that he had been a tacked by no less than four fatal diseases. He had tubercular infection in one lung, hardening of the arterie chronic kidney trouble, and cirrhosis of the liver. Yet i spite of these four ailments, he lived for 65 years. Wh is more, he enjoyed perfect health throughout these years How do we explain it? Dr. Cabot says that in variou ways nature had compensated for these conditions. Th was the story of that man's body. It is also the story your body and mine. There within that man is God plan in miniature for death and re-creation. When w become aware of the fact that disease has struck som vital organ, we become alarmed and immediately con cerned about the great transition that is more or less im minent. "We are spirits," as Benjamin Franklin wrot "and that bodies should be lent us while they can affor us pleasure, assist us in acquiring knowledge or in doin good to our fellow creatures is a kind and benevolent ac of God. When they become unfit for these purposes an afford us pain instead of pleasure, instead of an aid be come an encumbrance and answer none of the intention for which they were given, it is equally kind and bene volent that a way is provided by which we may get ri of them. Death is that way." Physical pain simply stresse the urgency.

ACTUALLY OUR MENTAL state should not be ap preciably altered whether we have seventy minutes o seventy years to get ready to face it. We die daily. Deat is not something that can be postponed, nor would w actually want to postpone it. What a wretched, dis couraging world this would be if we were to survive *ad infinitum* with all our ailments and physical handicaps Death is merciful. We would neither wish to carry o forever with our youthful immaturity, nor would we wis to carry the infirmities of old age with us forever. Than God for death!

KE THE ESSAYIST Bacon, we should be able to say, as we think of death, that we find it the least of evils. It is only the vestibule through which we may r into the Infinite. Again and again we have been to remark that death is the most beautiful experience fe. The longer we live, the stronger those ties become ch attract us toward another world, and the fewer and weaker those that attach us to this. To the life ch has run its course, to the one who has done his k, there is, for the thoughtful person, infinitely more which to die than there is for which to live.

s we face sooner or later the prospect of leaving this it is not proof of immortality that comforts. We t in some way to be reconciled to the inevitable and ured that when our departure is at hand we are ready, er for it. Of course, in journeys during life we move n one place to another with reluctance perhaps to e the old, but so eager are we for the new that we not be held back. So with the great departure, there y be reluctance to take our final farewell, but there is eagerness to move on so that we would not permit ourres to be held back, even it we could. Much that we fear of death is in our state of mind.

yman Abbott reflected the spirit of one who faces th serenely when he referred to that experience near end of his life in these words: "I have fought a good t. I have often faltered, but I have kept up the race. ave been besieged all my life with doubts, but I have t my faith. I look forward to the great adventure, ich cannot now be far off, with awe, but not with aphension. I enjoy my work, my home, my friends, my . . . I shall be sorry to part with them. But always I e stood in the bow looking forward with hopeful icipation to the life before me. When the time comes my embarkation and I put out to sea, I think I shall be standing in the bow looking forward with eager iosity and glad hopefulness to the new world to which unknown voyage will bring me."

VETERAN NURSE has made this observation, "It has always seemed to me a major tragedy that so ny people go through life haunted by the fear of death only to find when it comes that it's as natural as life lf. For very few are afraid to die when they get to very end. In all my experience only one seemed to l any terror — a woman who had done her sister a ong which it was too late to right.

Something strange and beautiful happens to men and men when they come to the end of the road. All fear, horror disappears. I have often watched a look of ppy wonder dawn in their eyes when they realized s was true. It is all part of the goodness of nature and, elieve, of the illimitable goodness of God." ("Getting Most out of Life," p. 116 of An Anthology from the *ader's Digest,* '46)

Comparatively few people know specifically when they l die, and of those few only a very small number have l the composure to relay to others how they feel. But have the testimony of a 22 year old Dutch lad who was t to death by a German firing squad on February 27, 1942 for "assisting the enemy" in occupied France where he and his three companions were captured. Their crime: escaping from Holland in an attempt to join the Dutch forces in Britain. This Kees X wrote to his father just before he was shot to death, and his letter reveals in a very clear way what a very practical help religion can be:

DEAR FATHER: It is difficult for me to write this letter to you, but I have to tell you that the military court has pronounced a very heavy sentence upon us.

Read this letter alone, and then tell Mother carefully.

When I wrote you before on the 14th of February, we already knew that we had been condemned to death. But I could not find the courage to write you this because I didn't want you to go through the same kind of tension — an appeal for mercy, sent in our behalf to Paris, was denied, although we thought we stood a good chance because our case was not, after all, a crime.

I do not say a time of fear, for fortunately it hasn't been that. I have been able to pray much, and have the firm conviction that I may look forward to death in Christ.

In a little while at 5 o'clock it is going to happen and that is not so terrible. It is after all, only a moment, and then I shall be with God — no more terrible miseries and the senses of this earth. Is that, after all, such a dreadful transition?

On the contrary, it is beautiful to be in God's strength. God has told us that He will not forsake us if only we pray to Him for support. I feel so strongly my nearness to God, I am fully prepared to die. I hope that will be a consolation to you.

I know quite well that it is horrible. We are still so young. But God knows that our cause was a just one. I think it is much worse for you than for me because I know that I have confessed all my sins to Him and have become very quiet. Therefore do not mourn, but trust in God and pray for strength." (N. Y. Tribune, Inc., *This Week Magazine,* July 19, 1942, 230 W. 41st Street, New York City.)

CIRCUMSTANCES GREATLY alter our attitude and feelings in regard to death. Intense pain accentuates our eagerness for death and for release from the burden of the flesh. A guilty conscience will make one most reluctant to face the great judge. From the religious viewpoint there is much that can be of help when the Great Day comes.

None of us is without sin. No matter how pure our desires, our lack of understanding causes us to do things for which we are ashamed. Such things weigh heavily upon our conscience and the more sensitive our conscience the more troublesome will be our shortcomings. Fortunately, it is possible to confess our sins and to ask God's forgiveness with the assurance that it will be granted. All through life we have accepted God's gifts of love and mercy. Surely One who has provided for us in life beyond what we would ask or pray for will not destroy us as we move from one world to another. God cares and as we learn to put our full trust in Him we will be able to say with sincerity, as did Jesus, "Father, into Thy hands I commend my spirit."

New York

Books Reviewed

"FIFTY OBJECT TALKS"

By Lansing Bennett. Fleming H. Revell, N. Y. Price, $2.00.

These object talks will fit either as a "children's sermon" in the regular order of worship, or as a part of the worship of a "junior church." They come from a man who has been doing the former for twenty-five years, and whose father did it before him.

There are two schools of thought about the value of either procedure. All who use either device should get a few ideas here. — **Reviewed by Raymond E. Balcomb.**

"HOW TO PRAY"

By Kirby Page. Source Publishers, Nashville, Tenn. Price, 50 cents.

Helpful hints on prayer by one of America's most dynamic and persuasive apostles of the devotional life. The text of this pamphlet is made up of a series of short devotional addresses given by Dr. Page to a national assemblage of Methodist Youth. "Praying can become the most important thing you do, because it can fill you with creative power and radiant joy."—**Reviewed by Raymond E. Balcomb.**

"I LOVE TO SING"

By Charles C. McWhorter. Banner Press, Emory Univ., Georgia. Price, $3.00.

This is mostly pleasant verse with which to bemuse an idle hour. It is not modern poetry of the type discussed by Wilder in "Modern Poetry and The Christian Tradition," so it can be read without taxing one's understanding.

"A jackass and a thoroughbred
By mutual decree
Set up a common water-pool
And shared it equally.

"And by the same they both received
An equal right to grass
And one was still a thoroughbred
And one was still an ass."

Since the author's title for the above, "Born To Equal Rights," has a rather vicious connotation, perhaps it is not out of order to suggest that the thought can also be applied to the publishing business. — **Reviewed by Raymond E. Balcomb.**

"HISTORY OF SOUTH CAROLINA METHODISM"

By Albert Deems Betts. The Advocate Press, Columbia, S.C. Price, $5.00.

"The South Carolina Methodist Advocate" rightly calls this book "a compendium of Methodist data unsurpassed in this field," the "field" being, of course, the development of Methodist work in the state of South Carolina. It is very interesting and informative, and contains many anecdotes of more than local interest to the student of Methodist history. It is valuable, in that it gathers together the main stream of facts in the historical story of Methodism as it developed in the South Carolina conferences, where it will be read with greatest interest. Dr. Betts has included some reliable general history of the Wesleyan movement as background for his book.

The work has notable faults. It is not too well written and is poorly organized, with repetition of material in several places. The frequency of typographical errors detracts, while a sheet of "errata" lists over twenty factual omissions or corrections. A good history is worth the time and trouble to make as accurate as humanly possible. To do less is to raise questions and doubts as to the historical integrity of the author and the professional skill of the publisher. — **Reviewed by Francis C. Wilson.**

"THE MYSTERY OF LOVE AND MARRIAGE"

By Derrick Sherwin Bailey. Harper & Bros., N. Y. Price, $2.00

The purpose of this book is to "bring within a theological context the love which is the foundation of the marriage union." It succeeds remarkably well.

Regarding love as "the ontological basis of the marriage union," Dr. Bailey discusses the meaning and purpose of sexual intercourse, its effect upon those who enter into it, and whether the marriage bond is indissoluble or not. He finds that when love has actually failed, then the marriage bond is broken irrespective of cohabitation or civil law. Since that failure of love is always the result of sin, then the question of re-marriage of the divorced hinges not on who was "innocent," but on who is r pentant. "For the impenitent, the it is clear that there ought to be permission to remarry, but the ca of the repentant is different; the it seems that with proper safeguar a second union might be allowed

This is an able and importa book. It is for the pastor, not for h marriage counselees. Its chief defe as the author admits, is that its hi torical grounding is almost exclu ively Anglican, with no consideratio given to the thought of Luther an Calvin on the subject. — **Reviewe by Raymond E. Balcomb.**

"MAKING PRAYER REAL"

By Lynn J. Radcliffe. Abingdo Cokesbury. Price, $3.00.

For anyone really seeking a clo er communion with God, whether h be a minister or a layman, young o old in the faith, here is a fresh inte pretation of the total life of praye and a practical guide to the develop ment of a deeper spiritual concept o Christian living. Dr. Radcliffe has warm grasp of the techniques of pray er and presents them in a manne which does make prayer real.

Prayer, says the author, is "the pro cess of lifting life up into alignmen with the will of God . . . a deep, real and unshakable experience of the eternal, Christ-hearted God." It is discipline of spiritual growth which must be rigidly practiced if it is to b an effective instrument of power an inner poise.

Dr. Radcliffe blazes no new trail but follows a well-travelled road over which millions of earnest Christians have passed. He offers no easy magic or short-cut formulae to simplify prayer, but has prepared a well ordered structure of prayer life which will provide good help for those who desire to learn to pray more effectively. I believe the reader will find the spirit of the book even more helpful than the methods outlined. The uninitiated will at first sense a little uneasiness in the mysticism of the concluding chapters, but the genuine warmth of presentation will lift him to a new experience of worship through a new-found spiritual sensitivity.

The author, who is pastor of Hyde Park Community Methodist Church in Cincinnati and well known to Methodists throughout the country through his many lectures on prayer has achieved a remarkably successful result by combining a wealth of illustrative material from the rich litera

e of devotional classics with practi- methods of personal prayer from simplest forms to the highest com- nion with God. It is a reverent scholarly book which thoughtful rchmen will find of indispensable th. — **Reviewed by Francis C. son.**

UILDING CHURCH MBERSHIP THROUGH ANGELISM"

By Dawson C. Bryan. Abingdon esbury, N. Y. Price, $2.00.

Here is an authoritative "how to" k on visitation evangelism. It is r, enthusiastic, and specific. It lines in detail every step which st be taken by a church which de- s to use this technique. Further- e, it recognizes that the really im- tant thing is not the method, but t is done with those who have n reached, and concludes with a pter designed to give practical as- nce at that point.

Visitation evangelism (which many us learned first from Guy Black) robably the most efficient method nass evangelism in our time. Billy ham, I suppose, is among the st successful traveling evangelists ay. In the Pacific Northwest, in a weeks' campaign costing $190,000, secured 1,244 first decisions for rist, while within the same year a ited Evangelistic Mission, using efly visitation techniques and cost- $30,000, secured 5,478 first de- ons for Christ. In Washington, C. Graham secured around 1,300 decisions while a visitation-style sion following almost immediately ured 2,249 first decisions.

Dr. Bryan is the minister of past- l work, First Methodist Church, uston, Texas. — **Reviewed by Ray- nd E. Balcomb.**

N AUTOBIOGRAPHY PRAYER"

By Albert E. Day. Harper & Bros., . Price, $2.50.

The autobiography of this quest God is not a story of 'Mr. Get- h-Quick,' nor a chronicle of mag- solutions of insoluble problems, a log-book of journeys over oth roads . . . nor a rhapsody of atic escapes from wearisome strug- . . . It is an account of per- xities and progress, frustra- s and fulfillments, anguish and asies, physical healing and moral sformations, spiritual illumina- n and mystic communion, through which . . . one man has come to the beginning of true prayer."

For the best part of a decade now, Dr. Day has been giving himself to direct personal action in an attempt to deepen the spiritual life of American Christians. This effort grew directly out of personal religious experience and has found form in the "New Life Movement" and "The Disciplined Order of Christ." The pathway that Dr. Day has found so rewarding, and in which he would lead others, is that of the mystics. He was particularly helpful to me in discussing meditative prayer.

Whether the medieval saints' understanding and practice of prayer is more normative for Christians than that of Jesus, Paul, Luther, and Wesley seems, however, to me to be questionable. — **Reviewed by Raymond E. Balcomb.**

"NINTH HOUR"

By Gilbert Kilpack. Pendle Hill Press... Price, 35 cents.

The title of this book comes from Mark's account of the resurrection: "And when the sixth hour was come, there was darkness over the whole land until the ninth hour." That darkness has not yet departed from the earth. We are a ninth hour people living in a ninth hour civilization. But the crucified Jesus is still there on the cross in that darkness, and because men hate light and prefer darkness, they shall yet find him. Indeed, they shall "see him all the better because the times are dark."

This little booklet of Gilbert Kilpack's is both his witness to the eternal truths which can sustain us even in this darkness, and a sharp protest against the sweetness and light school of Christianity which seeks to explain away the darkness. It is the author's belief that the root of our evil is our separation from God, our persistent endeavor to take the whole of life in our own hands leaving nothing to God. We continue separated because we do not know Jesus, and we do not know him because we do not want his cross. But though we flee the cross, we cannot escape the crushing burden of falsehood. Then the plant of life ("that of God in every man") watered by the tears of true repentance and nurtured by the discipline of obedience bears fruits of joy and love. "That of God in every man" is not only the Spirit given to an individual, but the bond of the church which unites all individuals.

This book is superbly written and is alive with succinct sentences that provide food for many hours of thought. It is a good exposition of some of the tenets of our Christian faith though the author makes little effort toward a logical development, following rather "another order which goes beyond all reasoning and (which) I would call the ordering of the holy spirit." The underlying theme of the Christ on the cross leads this reviewer to ask whether it was the crucifixion or the resurrection that more profoundly influenced the first Christians. And the concomitant question is, will the crucifixion note of despair or the resurrection note of triumph more likely strike a responsive chord in the minds of ninth hour people. — **Reviewed by Charles B. Purdham.**

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"GLORY OF THE MORN"

By Edith Hancock. Bruce Humphries, Boston. Price, $1.25.

This is a thirty-nine page story about Barabbas. Why it was ever published is an absolute mystery to me. — **Reviewed by Raymond E. Balcomb.**

"MAN, GOD, AND THE SOVIETS"

The Christian Register, Boston, Price, 75 cents.

This booklet was compiled from editorials and articles appearing since 1947 in "The Christian Register," the official publication of the American Unitarian Association in response to the question, "What have religious liberals been doing to provide intellectual and spiritual leadership as we face the Soviets?"

Sub-titled, "52 Religious Liberals Speak Up," it reveals a remarkably consistent application of clear-headed, non-emotional thinking on all subjects of the cold war from the Marshall Plan to loyalty investigations. Three brief articles alone are worth the price of the book: "How To Recognize an American Communist," "How To Recognize an American Pro-Fascist," and "The Communist and The Liberal." — **Reviewed by Raymond E. Balcomb.**

It Happened At Camp Aldersgate

Mrs. Elon A. Kelley

Have you ever realized the pleasant and enlightening experience of living in a group which included members of the red, yellow, black and white races?

It happened at Camp Aldersgate in Gloucester, R. I. this past summer, when the Rhode Island State Council of Church Women sponsored an Intercultural Institute. Twenty-five full time and seven part time attendants, representing eight denominations and twelve racial and national backgrounds, considered the theme "The Christian Woman's Responsibility in Her Community."

The idea originated with Mrs. Edmund A. Sayer, Northeastern Jurisdiction secretary of Christian social relations and local church activities of the Woman's Society of Christian Service, who presented the possibilities to Mrs. Frank Skoog, President of the Rhode Island State Council of Church Women, and Mrs. Elon A. Kelley, who is chairman of the Department of Christian Social Relations of the State Council and Secretary of Christian social relations and local church activities in the New England Southern Conference Woman's Society.

Following the acceptance by the Rhode Island State Council of the sponsorship of such a venture, a group of ten key women, interested in the problems of conflicting cultures, met on February 27th, 1952 for a preliminary planning session.

Next came the detail work of securing names of active church women from various nationality and cultural backgrounds. A letter was prepared and mailed to them, giving information regarding the proposed plan, enlisting their participation and inviting them to the next meeting. The response was most gratifying and on March 21st the group, augmented by the new members, met again.

Mrs. C. Emanuel Ekstrom, a staff member of the division of home missions of the National Council of Churches, was chosen as dean; Mrs. Edmund A. Sayer, assisted by Mrs. Frank Skoog, accepted the responsibility of program chairman; Mrs. E. Ward Mason was named registrar and Mrs. Elon A. Kelley was appointed business manager. Through a combination of appointments and volunteers all of the anticipated committees were supplied with chairmen and the idea began to take on definite shape. Two more general meetings of the entire group and meetings of the various committees completed the plans and Wednesday, August 6th, found the group at Camp Aldersgate.

Our program designated three areas in which we as Christian women were to consider our responsibility: 1) for children; 2) in government; 3) in our community. Three forum speakers presented these subjects on the first evening, and furnished background thinking for the workshops which were to follow. Mr. Robert W. Peabody, principal of the Doyle Avenue and Windmill Street Schools in Providence, was the first speaker. He was followed by Mrs. Edwin C. Harris, president of the Pawtucket League of Women Voters, and the Rev. Earl H. Tomlin, executive secretary of the Rhode Island State Council of Churches.

Leaders in the workshops and group meetings, which were held Thursday, were Captain Gladys Goddard of the Salvation Army day nursery, Mrs. Henry Wise, Mrs. John Lopez, Mrs. E. A. Sayer, Miss Esther Stamats and Mrs. Daniel Congdon, who is Princess Red Wing of the Narragansett Indians.

Other Methodist women present were, Mrs. T. W. Bowmar, Mrs. Harold A. Clark, Miss Clara Pearl Dy and Mrs. Wesley C. Green, preside of the New England Southern Co ference Woman's Society, who ranged for the worship periods.

Miss Esther Stamats, director of th Department of Christian Social R lations, Department of Unite Church Women, National Council Churches, was the guest of the Ins tute. She assisted wherever possibl and delivered two addresses. Th subject of her main address, whic climaxed the Friday morning sessio was "Thinking In Terms Of Action

As a result of the Institute, sever recommendations regarding cond tions on the state and local leve have been presented to the Sta Council of Church Women. The will be given consideration and cha neled through the local Councils f further study and action.

OPPOSES SATURDAY NIGHT DANCES

LOS ANGELES — Archbisho Michael of New York, spiritual lea er of the Greek Orthodox Church i the Western Hemisphere, called o young people of the Church to sto attending Saturday night dances.

In his report to the 11th nation conference of Greek Orthodox clerg and laity, the archbishop indicate that keeping late hours on Saturda nights has a serious effect on Sunda morning church attendance. H asked the delegates to adopt a resolu tion discouraging the practice.

Archbishop Michael announce the start of a campaign to raise $1 000,000 to build dormitories, chapel libraries and gymnasiums at th Greek Theological Institute, Brook line, Mass., and St. Basil's Academy Garrison, N. Y. The delegates vote to establish an orphanage for boys o Greek descent in Brookline.

More than 500 clergymen and la delegates, including Bishops Athena goras of Los Angeles; Ezekial of Bos ton; and Germanos of Charlotte, N C., attended the sessions. They de cided to hold the next national con ference in Savannah, Ga., in 1954.

HONOR REMEMBRANCE PROTECTION

VETERANS OF THE CROSS DAY

October 26, November 2, 9, 1952

(or the nearest possible Sunday)

ITS OBSERVANCE IS

A DEBT OF HONOR!

THE PREACHERS' AID SOCIETY OF THE NEW ENGLAND ANNUAL CONFERENCE

Rev. Maurice L. Bullock, Exec. Sec.
581 Boylston St., Boston 16, Mass.

Mr. Stanley O. MacMullen, Treas.
44 Broad Street, Boston 9, Mass.

THE Federal ENGRAVING CO. BOSTON, MASS.

ymen's Day

aymen's Day — Oct. 19th — will as widely observed as in previous rs, despite a change in date from ruary to October. This is the con- ion of Robert G. Mayfield of Chi- o, executive secretary of the Meth- st Board of Lay Activities, and is ed upon first-hand contact with rches in the field and numerous ers which have been received at board's national headquarters.

oal of the board is to have lay- n leading the service in every one Methodism's 40,000 churches. eme for the day is "Rise Up, O n of God." Acting upon a request m the Department of United rch Men of the National Council Churches, the Board of Lay Activi- asked the 1952 General Confer- e to shift Laymen's Day to the Oc- er date.

SAY CONTEST

NEW YORK — Plans for a nation- le essay contest on the Point IV gram with prize awards totalling 800 have been announced by the tional Council of the Churches of rist in the U.S.A.

The contest, which opens Nov. 1st, 2 and closes at midnight, March t, 1953, is open to all Americans ween the ages of 15 and 23. Both dents and young people not in ool are eligible, according to Ern- Lefever, associate director of the tional Council's Department of In- national Justice and Goodwill, nsor of the contest.

Prizes will be awarded to two ups consisting of high-school-age testants, 15 to 18 years, and col- e-age participants, 19 to 23. Names winners will be announced about y 15, 1953. In addition to the two t prizes of $400 each, there will be secondplace awards of $200, two rd prizes of $100 each, and twenty er prizes of $25 each.

Essays on the subject "The United tes and the Underdeveloped eas," may be submitted at any time er November 1st. Basic purpose the contest, said Mr. Lefever, is to nulate active interest of young ericans in the problems of the int IV Program and our relation- p with the economically less devel- ed countries of the world.

Chief requirements of the contest that the essays be kept to one usand words or less and deal with moral responsibility of the U.S. d the under-developed countries. The contestants may choose any phase of this topic as the subject for their essays.

Contest instruction leaflets and posters announcing the contest will be sent upon request by the Point IV Essay Committee, National Council of Churches, 79 E. Adams St., Chicago 3, Illinois.

WINS HYMN CONTEST

NEW YORK — A retired school teacher of Central Falls, Rhode Island, in competition with scores of the nation's most successful hymn writers, has written the hymn that the nation has sung in celebration of the appearance of a Bible in the language of the people.

"The Divine Gift," the result of an inspiration that came one night to Miss Sarah E. Taylor as she was going to sleep, had its premiere at 3,200 celebrations of the publication of the "Revised Standard Version of the Bible" Tuesday night, Sept. 30th.

The honor of having her hymn sung the same evening by more than 2,000,000 Christians in hundreds of cities, towns and villages came to Miss Taylor, school teacher for nearly 50 years, by a judges' decision declaring her the winner of a nationwide contest, in which 550 hymns were submitted.

The contest was conducted by the Hymn Society of America to procure a hymn "expressing the spiritual significance of the Bible and its contribution to the life of the individual and society." The winning hymn is the following:

THE DIVINE GIFT

Tune: "Ancient of Days"

Alternate: "Charterhouse"

O God of Light, thy word, a lamp unfailing,
Shines through the darkness of our earthly way,
O'er fear and doubt, o'er black despair prevailing,
Guiding our steps to thine eternal day.

From days of old, through swiftly rolling ages,
Thou hast revealed thy will to mortal men,
Speaking to saints, to prophets, kings and sages,
Who wrote the message with immortal pen.

Undimmed by time, the word is still still revealing
To sinful men thy justice and thy grace;
And questing hearts that long for peace and healing
See thy compassion in the Saviour's face.

To all the world the message thou art sending,
To every land, to every race and clan:
And myriad tongues, in one great anthem blending,
Acclaim with joy thy wondrous gift to man.

— Sarah E. Taylor

Churches And Schools Are Now In Full Swing

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and other languages

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P.S. It's not too early to start getting Christmas presents!

Miscellaneous Advertisements

Trained Nurse Wanted. — Small private hospital in beautiful mountain section of Vermont has opening for a trained nurse, standard salary and allowances, resident or non-resident. Quiet rural community with churches, schools, art center, yet only a few miles from sports center and Burlington. Christian management, home-like spirit, cultured environment. Uniquely attractive for nurse who wants a congenial, friendly, and religious-minded association. Address inquiries to Dr. J. H. Shrader, Roger W. Mann Hospital, Jeffersonville, Vermont.

DR. BONNER DIES

The Rev. Arthur Bonner, a retired member of the California-Nevada Annual Conference, passed away September 20th in Exeter, England, after a brief illness. He had gone to England for study and travel in April, and was waiting passage home when the end came.

Dr. Bonner was born in England November 29, 1869. He came to America with his family in 1881 and settled in Warren, Mass. He was a graduate of Wilbraham Academy and Boston University School of Theology, receiving his Ph.D. in 1911. He served churches in New England for twenty years before going to Southern University, Greensboro, Alabama to teach English.

In 1918, he joined the faculty of the College of the Pacific at San Jose, California, from which institution he retired in 1932. He served churches in Oakdale, Santa Clara, Yuba City and Visalia, Calif. before retiring in 1939. Mrs. Josephine Chapman Bonner preceeded him in death by seven years.

He is survived by two sons, Dr. Willard H. Bonner, University of Buffalo, Buffalo N. Y., and the Rev. Warren A. Bonner, superintendent of the Central District of the California-Nevada Conference, Modesto, California.

Memorial services were held on September 27th in Berkeley, California, Dr. F. Marion Smith, formerly pastor of Trinity, Springfield, officiating. Friends were requested not to send flowers, but if so disposed send contributions to the Arthur Bonner Scholarship Fund at College of the Pacific, Stockton, California. Cremation in England will be followed by private interment in Mt. View Cemetery, Oakland, California.

ITALY LIFTS BAN?

ROME — An Italian police ban on operations of the American-led Church of Christ was lifted recently. The denomination was notified it could resume normal activities in its 22 Italian missions pending final action on its request for governmental recognition.

The government's action followed a United States diplomatic protest that the ban violated the Italian-American Friendship Treaty of 1949. Last month, the Church was ordered to halt all operations until the government acted on its application for an official permit.

Article II permits Americans or Italians to conduct church services in the other country "without annoyance or molestation of any kind by reason of their religious belief." It also guarantees that citizens of both countries shall be allowed to "exercise liberty of conscience and freedom of worship."

Regarding Federal Taxes

The Secretary of the U. S. Tre ury released on October 3rd an a alysis of the federal taxes collect for the fiscal year ending June 1952, with comparisons for the p ceding year. Chief sources are thr Individual direct payments whi amounted to $33.7 billion, an i crease of 26.7% over 1951; corpo tion taxes, $21.5 billion, an increa of 49%; and miscellaneous and exci taxes, $9.8 billion, an increase 3.9%. The grand total from a sources amounted to $65 billion compared with $50.4 billion in 195 an increase of 28.9%.

Certain trends are indicated in t increases and decreases report among excise taxes. The largest i crease, $184 million, was in the $1 billion tax paid for tobacco, $180 m lion of which was the increase in ta es on cigarettes. Increased taxes o gasoline amounted to $144 millio on telephone, telegraph, leased wir and local telephone service, the tax paid were $60 million greater than i 1951. The taxes on transportatio of persons including seats and bert were increased by $37 million, whi the taxes levied on wagering whic appear for the first time were ove $5 million.

The principal decreases were in th $578 million taxes collected on pa senger automobiles and motor cycle where the loss was $75 million; o electrical energy a decrease of $4 million, $38 million decrease on me chanical refrigerators, quick freez units, air conditioners, etc. Taxe on admission to theatres and concert took a drop of $15 million, whil machines for use in stores and othe business activities were $12 millio less.

Individual tax payments and taxe on corporation earnings, the chie sources of revenue, report the consid erable increases of 26% and 49% re spectively. Ultimately individuals pay all the taxes whether levied o their personal income or in more o less hidden fashion through taxes col lected on corporation income, or ex cise taxes paid by manufacturers and retailers. The $65 billion means tha the average for each man, woman and child amounted to $416. We were told a month ago the annual earning amounted to $1548 per capita. Ta es therefore consumed over 26% o earnings on a per capita basis. Ho much could be accomplished by comparable contribution for th Kingdom of God?

ZIONS HERALD 125 YEARS AGO

October 17, 1827

Judge Daggett, of the Connecticut Supreme Court now sitting at Hartford, lately rejected a witness who disbelieved in the existence of the Supreme Being and a future state, very properly remarking that though he would not rule out the evidence of a witness for holding religious sentiments different from the mass of the community, much less for holding different religious sentiments from his own, he could not sit and hear a witness professing to testify under the sanction of an appeal to the Searcher of hearts, when the very existence of such a being was denied by the witness.

.....

Artificial Eyes. — Mr. John Scudder, of New York, advertises that on application to him, he will supply the loss of an eye, by an artificial one, made to imitate the real eye, and to move it in any direction, and so nearly resembling life, as "to deceive the most skeptical." His eyes are made of the finest French enamel, highly polished, and he says will last twenty years if not broken, and may be worn with ease and without the least pain.

.....

Wm. H. Fitzhugh, Esq., is making a new experiment as to a mode of emancipating slaves — excellent to themselves and the country, if expectations are realized. He has laid out two farms, placed a limited number of slaves on each. They are to pay a reasonable rent, and the surplus of their earnings is to be appropriated to the purchase of their freedom. Eventually, if successful, they may obtain it, and with it habits that would make them good members of society. As far as the experiment has gone, it promises well.

ssion To Chaplains

ishop Richard C. Raines left Inapolis, Indiana, his home, Octo- 1st, for a month's preaching and nseling to chaplains in Korea and an. The mission, made at the intion of Major General Ivan Ben-, chief of chaplains, U. S. Army, o bring inspiration to chaplains are constantly facing heavy resibilities and living in the midst uffering.

he plans include a five-day rt, October 6-10 in Tokyo for y chaplains stationed in Japan. morning will open with Holy mmunion, to be followed by a ded meditation" by Bishop nes. After intermission, there will period of instruction, followed Bishop Raines' retreat sermon of day.

fternoons will be devoted to visits hurch projects and mission activiin the Tokyo area. The evening ices will take the form of usual testant worship, and the Christian munity of Tokyo will be invited articipate. Sunday congregations Tokyo and Yokohama chapel cenwill also hear Bishop Raines. He also probably speak at Yokosuka al Base and at Tokyo Union urch.

etreats and seminars will also be l for chaplains in Korea. October 8 at such behind-the-lines locas as Seoul, Taegu and Pusan. ile in Korea Bishop Raines will e an audience with Dr. Syngman e, President of the Republic. ident Rhee was a delegate to the 2 General Conference of the hodist Episcopal Church.

everal days have been allowed in schedule to give Bishop Raines e for extensive visiting with men armed forces hospitals in both an and Korea.

ishop Raines, who is the new ident of the Foreign Division of Board of Missions, will fly to Fora, October 20-23 for a conference e with Bishop Ralph A. Ward of ngkong. He will review mission ortunities on Formosa and learn e of the needs of the thousands of gres from the China mainland. ile in Formosa he will visit Genissimo Chiang-Kai-shek and Mme. ang.

ishop Raines will visit the new an International Christian Uniity, which was dedicated and ned on a limited scale this year a program of research, service language study.

TALLEST CLERGYMAN

BUFFALO, N.Y. — In civilian life or in the Army, everyone looks up to the Rev. A. Roy Ogborne. He's 6 feet 9 inches tall, and claims to be the tallest clergyman in the U.S. Mr. Ogborne is the new minister of Ellwood United Presbyterian church. For the past two years he was chaplain of the Army's 21st Division, Camp Atterbury, Ind.

Mr. Ogborne weighs 245 pounds and is so tall he has to duck through most of the doors in his new manse. However, he usually finds that being tall is an advantage. "At big church gatherings I can always keep my eye on the flock and I never get lost in the crowd," he said.

In World War II he was a chaplain with the 41st Division on Leyte and Mindanao. Regulation Army uniforms wouldn't fit him and special ones had to be made. "It wasn't so good when I had to dig foxholes, because the excavations had to be pretty big, but with the aid of my assistant I usually made out all right," he said. "The fellows used to kid me about being such a good target, but I was always glad they could spot me at a distance and come to me for help.

You're Only Young Once

HOOVER RUPERT

Last week at a civic organization to which I belong, the program consisted of a sound film on civil defense. The section of the nation in which I live is considered to be one of the most vulnerable in the event of bombing attacks from some hostile power. So perhaps there is more sensitivity to the threat of full-scale war than in less industrialized sections. The church my father serves out in central Kansas is located in a section which Roger Babson some years ago designated as the safest place in the nation in the event of atomic attack. We balance each other up, I guess.

But the film I saw was most disturbing to me personally. It smacked of hysteria, even though it is intended to prevent that. One came away from the picture with the feeling that World War III is bound to come sooner or later. Now, there were ample statements about, "We hope it doesn't happen, but if it does . . . ." "We are going to do all we can to prevent it, but if someone else gets tough, they will find us ready." But, still it is the kind of film that would make good propaganda for those who feel the USA isn't doing the job of peace-making which it might. Brother Stalin, for example could use that picture to a fare-you-well among his satellites to convince the unconvinced, that we aren't serious here in our country about our honest desire for peace. I believe we are serious about wanting peace for our world, but sometimes we go off the deep end of assuming that you build peace by preparing for war.

In light of all this, I was most pleased with the statement that came out of the National Conference of Methodist Youth a few weeks ago. The elected representatives of hundreds of thousands of Methodist youth in the 105 or so Annual Conferences had this to say: "We believe that Christianity and war are inherently incompatible. Christianity affirms that the law of God is the ultimate fact to which man is responsible. War regards the law of the biggest battalions as the final authority to which man is responsible. Christianity upholds the dignity of human personality. War reduces human personality to an instrument of equivocating national policies. We further believe that Christianity implies a channeling of international conflicts into more constructive pursuits than global war. One of the distinctive elements of Christianity is the insistence both on the possibility and necessity of world order and peace. We, therefore, hold that it is the Christian's obligation to oppose the way of war and to identify himself with those forces which truly seek peace. We feel that the particular positions which Christians may take in regard to participation in war vary according to the dictates of conscience; but we, nonetheless, assert that all Christians must demonstrate their opposition to war and work for the establishment of peace."

Not only can I go along with this statement wholeheartedly, but it jogs my conscience at the point of failure to do all I can personally to demonstrate my own opposition to war and to work for the establishment of peace. I hope it does the same for you, and that you will re-evaluate your own participation in peacemaking.

PERSONS

The Rev. Wesley G. Huber, executive secretary of the Evangelistic Association of New England, was the principal speaker at a Union World-Wide Communion Service in South Boston, held at the Methodist Church of Our Saviour, under the auspices of the South Boston Council of Churches, on Sunday evening, October 5th. The Rev. Frank L. Pizzuto, pastor of the church, conducted the service, assisted by the Revs. Haldean Lindsey, Thomas MacAnespie, Morris Inch, and Joseph Tamraz, ministers of other local churches.

Dr. William H. Alderson of Bridgeport, Conn. has been appointed to represent the Northeastern Jurisdiction of The Methodist Church on the General Conference Commission on Entertainment. Dr. Alderson, who has been pastor of First Methodist Church, Bridgeport, for the past fourteen years, replaces Dr. Frederick B. Newell, who was elected bishop at last June's Northeastern Jurisdictional Conference.

Mr. and Mrs. Milton L. Smith of Sterling, Mass., have moved with their two small sons to Bangor, Me., where Mr. Smith has entered Bangor Theological Seminary. He is the son of the late Rev. F. K. Smith, former member of the New England Conference, and Mrs. Laura Tandy Burr, an ordained Deacon.

Mrs. Frederick D. Leete, wife of Bishop Leete, retired, died in St. Petersburg, Fla., on Oct. 4th. Commitment services were held at Oakwood Cemetery, Syracuse, New York, on Thursday, Oct. 9th.

Bishop John Wesley Lord announces several changes of appointments affecting three of the Conferences of the Boston Area. In chronological order based upon date of effectiveness, they are as follows: the Rev. Campbell B. Carmichel from Woodland and Alexander, Maine, to Niantic, Conn., with transfer from the Maine to the New England Southern Conference, Oct. 15th; the Rev. Alfred H. Ives from Saco, Maine, to Woodland and Alexander, Maine, Oct. 19; the Rev. Clair M. Cook from Lisbon and Landaff, N. H., to Westport Point, Mass., with transfer from the New Hampshire Conference to New England Southern Conference, Oct. 26; the Rev. George E. Bullens from Greenville Junction, Maine, to Saco, Maine, Nov. 1. Niantic was left to be supplied at the session of the New England Southern Conference last June. The Westport Point Church has been without a pastor since the appointment of the Rev. George A. Hill, Jr., to Oak Bluffs, Mass., in September.

Smiling Through

By Grace B. Newton

Eliza Ladner

"I found that people were ready to help when there was a real human interest in the appeal," commented Miss Eliza Ladner, retired field secretary for the New England Deaconess Association, when questioned about her experiences. Thus summed up was fifty years of fruitful interest in Deaconess work.

Having celebrated her 90th birthday on September 8th, Miss Ladner remarked: "I have had a very busy life, beginning at the age of 15 when I joined the Methodist Church in Charlestown, Massachusetts." At this early age she became a teacher in the church school, a task which proved to be the inauguration of long lay service to her church. A few years later Miss Ladner moved to Everett where she immediately continued her church and church school activities.

In 1902, Miss Ladner joined the Deaconess movement, then in its infancy, becoming a valued and dearly beloved member of the Deaconess Aid Society. Untiringly Miss Ladner worked with this small group of women until the organization became a practical, living force in the life of the church. She served as president of the Deaconess Aid from 1918 to 1921.

The year 1913 saw the opening of the Home for Aged Methodist Women in Concord. Owned and operated by the New England Deaconess Association, the Home gave added impetus to the efforts of Eliza Ladner. She became field secretary for the Association in 1927, bringing with her all the fire and devotion to work close to her heart. Ceaselessly she talked to Ladies' Aid Societies (it was called Ladies' Aid in those days!), the Deaconess Nurses Alumnae and of course her own Deaconess Aid Society. Response was immediate! All the homely, practical jobs such as painting, repairing, re-upholstering furniture, etc., were taken care of.

So it went until May, 1943, when Miss Ladner, at the age of 80, retired to live at the Deaconess Home in Concord, where her room was beautifully furnished by the Deaconess Aid Society, a tribute to her years of service. Today, October 15th, when the Aid sponsors its annual open house at the Home, Miss Ladner will be the guest of honor.

After listening to Miss Ladner relate a few of the highlights of her career, we know her Christian service continues on; we know, too, that today if she should make an appeal accompanied by the smile pictured above, it could not be ignored.

Providence District Conference

With the emphasis of the present quadrennium being on the local church, the Providence District Conference will springboard this emphasis in its program on October 19th at Trinity Union Church, Providence, R. I.

Beginning at 2:30 p. m. that Sunday afternoon with registration, the actual program gets under way at 3:00 o'clock. The theme for the day will be "We Can Do That," and each section of the program will be aimed at assisting each local church make more effective its program.

Four forty-minute sessions will highlight the afternoon program, with district boards being in charge of each session. The Rev. H. Osgood Bennett, secretary of the district Board of Evangelism, will lead the district Board of Evangelism in a discussion on "What We Can Do In

ngelism." The Rev. Frederick P. nk, secretary of the district Board Missions, will conduct a round le discussion among members of district Board of Missions on the ject, "The Thrill of the Mission- Program." The Rev. Frederick Dyckman, executive secretary of Conference Board of Education, direct his district Board of Ed- tion, addressing themselves to the ject, "The Big Job of Religious ucation."

The Rev. C. Dale White, confer- e youth director, will guide the rict youth council in a discussion he subject, "How To Treat Youth owing Up." The members of the nity Union Church Woman's So- y of Christian Service will pro- e a Sunday night snack supper.

The evening service and rally will held at 7:00 o'clock. The Rev. G. in Dahlquist will lead the con- gation in the singing of old and hymns. Special music will be dered by the Trinity Union urch choir. The inspirational ad- sses of the evening will be given the Rev. and Mrs. William F. An- son, II. The financial responsi- ty for the support of this young ple was accepted at the last session the Annual Conference. Now lying at the Kennedy School of ssions at Hartford Connecticut, y will start out, early in 1953, to tuguese East Africa where they l devote themselves to the task of ng agricultural missionaries.

E BEACON HILL SCHOOL RELIGION

The Beacon Hill School of Re- on, which was held for the first e last year, will begin this year on nday, Oct. 20th, continuing ough each succeeding Monday il November 17th, a total of five ions.

Methodist leaders to take part in School of Religion include Don- M. Maynard of Boston Univer- , with a course in "Christian Home king;" Dr. Lemuel K. Lord of lrose, Mass., "Christian Resources Life's Crises;" the Rev. Ralph k of North Andover, "Recreation- Leadership in the Church," and Walter Holcomb of Boston Uni- sity, leading sessions in "Audio- ual Aids."

Dr. Edwin P. Booth of Boston Uni- sity will bring a series of lectures itled "Five Great Periods in urch History" as seen through five urch personalities.

Miss Florence Hooper who has just returned from an extended African trip, and the Rev. Raymond A. Dudley who has just returned from Willingen, Germany, will report at a meeting of the Boston Council of United Church Women on Monday, Oct. 20th at Tremont Street Methodist Church at 10:30 a. m.

Final reservations for the meeting of the Boston Methodist Social Union to be held Monday evening Oct. 20th at 6 p. m. at St. John's Methodist Church, Watertown, Mass. must be made at the Boston Cokesbury Bookstore by Friday, Oct. 17th.

At Claflin's Grave

President Harold C. Case of Boston University lays a wreath at the grave of Lee Claflin, one of the founders of Boston University and of Claflin University, Orangeburg, S. C. at Pine Grove Cemetery, Milford, Mass. Standing at the left is the Rev. Malcom Keir, minister of the Milford Methodist Church, who conducted the devotions for the occasion.

Dr. J. M. M. Gray has returned from a summer in Rome, and is staying with his son, Joseph C. Gray, of 4 Ridgefield Road, Winchester, Mass.

SUCCESSFUL MEETING

Sydney Adams

College Avenue Methodist Church in Somerville, Mass., was packed to overflowing for the Boston-Lynn Conference on Sunday, Sept. 28th. Nearly 1500 people gathered to hear Bishop Lord's challenge to youth and his desire that Christ be central in their lives.

Under the leadership of the two district superintendents, Archiver J. Strait and H. Daniel Hawver, the conference never dragged, but spoke keenly and directly to the opportunities that confront our churches.

Specific areas of challenging opportunity were dealt with vigorously. Otis Maxfield presented the possibilities that lie in the commission-type organization of the official board; Alan H. Moore dealt with the program of missions for the quadrennium; Gilbert Taverner brought a challenge from young people to the conscience of the church; and John Snook, Jr., stressed the goals of evangelism. Dr. Harold DeWolf commented on the improvements in the new Revised Standard Version of the Bible.

At supper, reports were given by lay leaders of both districts. Mr. Clintice Cowan presented an appeal for "a real Methodist Social Union." A two-hundred-dollar offering was given to Rolling Ridge. After a well-attended evening service, the meeting adjourned with the sense of a good day's work well done.

EVENTS

The first in this year's series of "World Order Luncheons" will be held on Thursday, Oct. 16th, at St. Paul's Cathedral, Boston. Mr. August Hecksher, editor of the "New York Herald Tribune," will speak on "Our Next President and His Foreign Policy."

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a. m. for the last half of October.

Oct. 20 — The Rev. Arthur Preston, The Methodist Church, from Australia.

Oct. 21 — Dr. Sam Hedrick, professor, Boston University School of Theology.

Oct. 22 — The Rev. David Cox, Uphams Memorial Methodist Church, Dorchester.

Oct. 23 — The Rev. Charles H. Monbleau, Universalist Church, Malden.

Oct. 24 — Dr. Harold W. Buker, First Baptist Church, Lynn.

Oct. 27 — The Rev. Samuel H. Miller, Old Cambridge Baptist Church.

Oct. 28 — The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.

Oct. 29 — Dr. Samuel A. Jackson, Roxbury Presbyterian Church.

Oct. 30 — The Rev. Victor V. Sawyer, Methodist Church, Wollaston.

Oct. 31 — Staff members, Youth and Children's Center, Morgan Memorial, Boston.

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NEW SUPERINTENDENT AT MOUNTAIN MISSION

The Rev. H. Ward Barter, since 1947 director of the Methodist mission, Archer Center, Clairfield, Tenn., has been named superintendent of Henderson Settlement, Frakes, Ky., and of Archer.

Henderson Settlement has served mountain young people with its school, agricultural and vocational training, and dormitory facilities for children of broken homes for more than a quarter of a century. At Archer Center, an outpost of Henderson started by Mr. Barter and his wife in 1947, there are a school, church, and community center.

The new Henderson Settlement superintendent has been teacher, preacher, notary public, legal adviser, social worker, and medical aid for the people near Archer Center. In the five years since the Barters established the Methodist mission the school and parsonage have become the meeting place for almost every community activity.

Mr. and Mrs. Barter and their two sons are natives of Southern Illinois. In 1943 Mr. Barter received his A.B. from McKendree College, where he held a scholarship. Mrs. Barter graduated from Union College cum laude. Mr. Barter became a member of the Southern Illinois Conference in 1948.

150 To Study On Crusade Scholarships

Approximately 150 international students have been awarded "Crusade Scholarships" of The Methodist Church for study during 1952-53 in the United States and other countries. This brings to nearly 700 the number of Crusade Scholarships awarded since 1945. The scholarship program, financed for the first four years by "Crusade for Christ" funds, now receives its support from Week of Dedication offerings from Methodist churches across the nation.

Crusade scholars, selected for leadership ability in their professions and for their Christian dedication, are regarded as unofficial ambassadors of the church and their native lands. They have studied in over 100 American universities and colleges, 15 American hospitals, and 29 colleges and universities in other countries. They have come from 46 countries or territories and nearly all have returned to their native lands. They are at work in 50 professions and areas of service. These range from theology, education, and medicine, agriculture, engineering, business administration, and journalism.

India and the United States supply the greatest number of Crusade scholars studying in the United States with 34 and 30 respectively. Japan and Korea have 10 each. Others in the United States are from Africa, Burma, China, Europe, Indonesia, Latin America, Malaya, Pakistan, the Philippines, and the Friendly Islands.

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The Choice Is Yours

Harold Rogers

"Choose you this day whom ye will serve. . . ." What a challenge that is! It is as pertinent today as it was when first issued by Joshua, that great character of the Old Testament.

Choose whom . . . what? Wealth? Fame? Pleasure? A person? An ideology? ". . . but as for me and my house, we will serve the Lord." That was Joshua's answer. But what is our answer . . . yours and mine?

Realizing that the first duty of the Church is to help people make this vital decision, and make it properly by winning them to Christ, the last General Conference enacted legislation whereby a commission on membership and evangelism would be appointed in every church — a commission designated to seek out the unsaved and the unchurched in the community and lead them to a saving knowledge of Jesus Christ and into the fellowship of the Church.

Recently a governor, who, by the nature of his office, is a member of the pardon board, and listens to countless pleas for the freedom of men and women incarcerated in penal institutions, had this to say: "So often during the plea it will be strongly emphasized that since being sentenced the prisoner has accepted Christ. Always I am tempted to ask, 'But why did the person in question wait so long to make such a vital decision?' Certainly that is a good question, and it is one this commission on membership and evangelism may aid in answering.

Today, we are living in an age of speed, of tremendous pressures, and of split-second timing. We are living in an Atomic Era, when men have more power at their disposal than they have ever before had. But how will this power be used? Again we come to the question so aptly asked by Joshua. And it would seem there is only one answer. "Unless we have

spirit of the Living Christ in our
s we may take a path that will
d to the destruction of civilization.
at is why evangelism is so import-
in the life of every man, woman,
d child. That is why it is so im-
tant in the life of the Church.
thout Christ there will be no
urch.

Today the markings are as plain
those on the best road map. We
st accept Christ's way, not just par-
ly, but at every turn or we are
. Too long we have measured
rything by material gain rather
n the lives we have saved for now,
the souls for all eternity.

We will have a better world only
en we have better people with the
rit and the power of Christ in their
s. That is why such movements
World Wide Evangelism are im-
tant in the life of the individual,
community, and the Church.
at is why the creation of a com-
sion on membership and evangel-
is a necessity. It can be the means
t will lead some soul to Christ,
d it can lead others into a stronger
ristian life by a more vigorous
ctice of the holy habits.

But a commission in name only will
of no value. It must be composed
dedicated men and women, who
d check the membership and pros-
t lists, help the pastor in the evan-
stic use of special days and make
sible a preaching service every
day in every church. It must be
ommission that will promote spirit-
life missions, assist with fisher-
n's clubs, and engage actively in
"Give God A Chance" program.
, and it must provide evangelistic
rature for the members and con-
uents of the Church.

Every day we need to develop that
sciousness of the Master. We
d regularly to devote some part of
time to Him at our family altars
the quietness of our homes as well
in the more formal services of our
urches. Prayer, Bible reading, de-
ional and inspirational aids all
y their definite parts in this un-
taking called evangelism.

Since the commission on member-
p and evangelism is new with a
y heavy schedule assigned to it by
General Conference it will need
the help it can receive. Created
the General Board of Evangelism,
epherds" magazine will help this
mmission in the local church by
senting a practical monthly pro-
m of step-by-step evangelism out-
ing workable plans for pastor and
man alike.

Holds Up Visa

LONDON — The Rev. Michael Scott, Anglican clergyman and champion of the rights of native African tribes, said that U.S. officials had held up his visa to enter the United States for the United Nations General Assembly session that opened Oct. 14th.

Mr. Scott said he believed that the visa was withheld because of his refusal to swear that he had never been a communist. The clergyman, who has tried at past U.N. Assemblies to have the Union of South Africa censured for its treatment of native tribes, said his refusal was based on principle.

Mr. Scott said he is not a communist. He declared he is trying to make the point that American domestic laws should not be allowed to prevent persons of all shades of opinion from going to the U. N., which has its headquarters on American soil.

In 1949, Mr. Scott became the first person ever to get a hearing before a U.N. meeting as an individual. His appearance before the trusteeship committee resulted in a walkout of the South African delegation. The United States has delayed previous visits by Mr. Scott to U.N. sessions, but granted him a visa in each case.

Because of his criticism of South Africa's racial policies, the government has refused to allow him to reenter that country. Mr. Scott went to South Africa for his health at the age of 19. He did missionary work among native tribes and held a pastorate in Johannesburg.

"The humanist stops at the barriers of this world, the Christian looks beyond to a world without any limits of space and time."

* * * *

"In An Age of Revolution,"
Cyril Garbett,
Oxford University Press,
New York.

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Released-Time Ruled Illegal

TOPEKA, Kan. — Public school students in Kansas cannot legally be released from classes for weekday religious instruction, according to an interpretation of the state education law given by Attorney General Harold R. Fatzer.

The opinion was rendered after State Superintendent of Schools Adel F. Throckmorton asked for clarification of the law in view of the U.S. Supreme Court's decision last April that New York City's released-time program is constitutional.

Mr. Fatzer said that in his opinion the federal ruling on the New York case did not change the situation in this state because Kansas law specifically invokes restrictions beyond the the local council of religious educa-

The state statutes, he said, define a school day, week and month and specify that school districts must provide six hours of instruction in public school subjects each school day. It is a violation of the statute when grade school children are released from these classes for any reason other than physical or mental incapacity, Mr. Fratzer said.

In Kansas City some 10,000 school children in the elementary grades are released from classes for a one and one-half-hour period one day each week to attend church school sessions conducted, for the past 30 years, by the local council of religious education. The program is financed by member churches.

93-YEAR-OLD MINISTER STILL ACTIVE

HOUSTON, Tex. — At 93, the Rev. Charles F. Smith is still active in church work. He is the oldest minister in the Texas Methodist Conference.

Although he retired from pastoral duties in 1934, the aged minister is the official custodian of records for the conference. As such he gathers and compiles historical information for the many churches in the conference.

He has his office in Houston's St. Paul's Methodist Church, of which he is listed as associate pastor.

CRUSADE FOR WORLD ORDER

An urgent responsibility rests upon the Church to bring the total power of its spiritual and educational resources to bear upon the task of establishing and maintaining peace with justice. This is both basic to the Christian gospel and necessary to survival in a time of increasing tempo in the threat of further conflict. As in the Crusade for a New World Order, which did much to rally the support which prepared the way for the birth of the United Nations, the Church should now lead its people in the quest of the conditions of just and enduring peace, and specifically in the support of a Charter Revision Conference scheduled to be placed on the agenda of the General Assembly of the United Nations in 1955.

To this end, we request the Council of Bishops, utilizing the existing agencies of the Church, to implement the vital leadership toward peace embodied in their Episcopal Address by further leadership in a Crusade for World Order begining in the fall of 1953, its objectives to include a study of the specific questions of adequate United Nations Charter revision, and the taking of all affirmative steps necessary to make the United Nations a more effective instrument of peace. We refer the objective Crusade for World Order to the Council on World Service and Finance for special consideration from the General Administration fund. — **Action of the General Conference at San Francisco, May 3, 1952.**

.....

We rejoice over the General Conference decision for a "Crusade for World Order in 1953-54," involving charter revision of the United Nations.

God is a God of law and order as well as of love. Law and order are opposed to war and chaos. It is incumbent upon us as Methodists to support and to work vigorously for law and order in this world of man . . . that we may have peace, harmony, and world brotherhood in reality . . . rather than just in wishful thinking.

Accordingly, we respectfully commend to the Council of Bishops, entrusted by the General Conference with the privilege and the responsibility of planning and directing this Crusade for World Order:

1. That this Crusade be properly recognized as a major project of The Methodist Church during this present quadrennium in accordance with the desires of the General Conference so clearly reflected by its unanimous action on this subject in San Francisco;

2. That we regard as essential the strengthening of the United Nations. And, in full concurrence with the statement on war and peace adopted by the General Conference, we call "for revision of the United Nations charter in such a manner as to enable that body to enact, interpret, and enforce world law against aggression and war;"

3. That we are jealous of the sovereignty of this great Christian nation of ours, but we likewise recognize that in a world where there is no international law and order, only international criminals . . . those seeking conquest and war . . . possess sovereignty;

4. That this Crusade for World Order designated for 1953-54 . . .the year just prior to automatic consideration of charter revision by the United Nations . . . be planned and established as one of action:

5. That every worthy instrument . . . mass meetings, church programs, and public education . . . be employed by the Church to acquaint our people with the need of world unity through the United Nations, against international lawlessness, aggression, and war;

6. That every effective. practical means be utilized by our people in insisting that the Congress of the United States, through proper legislation, assume leadership in this vital charter revision activity by the United Nations to insure a limited world federation dedicated to and powerful enough to enforce world peace.

We believe that the Church must be dynamic and forceful in opposition to war. We believe that the Church cannot longer remain inactive in the face of the constant threat of war. We see in a dynam forceful Crusade for World Ord the answer to any suspicion of le argy, indifference or inaction. — A **tion of the Southeastern Jurisdictio al Conference at Roanoke, June 3 1952.**

Twin Area Calendar

Oct. 16-25 — New York Area, Unit Evangelistic Mission.

Oct. 16 — American Missions Ins tute, Mass. Council of Chur Women, Framingham, Mass.

Oct. 19 — World Order Day.

Oct. 19 — Laymen's Sunday.

Oct. 19-25 — United Nations Wee

Oct. 20 — Boston Methodist Soci Union at St. John's Methodi Church, Watertown, Mass.

Oct. 21 — Boston Council of Wee day Religious Education banque 6:30 p. m.

Oct. 24 — United Nations Day.

Oct. 26 — World Temperance Su day.

Oct. 26, Nov. 2, Nov. 9 — New En land Conference Veterans of th Cross Days.

Oct. 26-Nov. 9 — New Hampshi Conference United Evangelist Mission.

Oct. 28-29 — Order of St. Luke co ference on Worship at Rollin Ridge.

Oct. 29 — Fall meeting Southern Di trict of N. H. Conference Woman Society of Christian Service, Port mouth, N. H.

Oct. 29 — Poughkeepsie District fa meeting at Pawling, N. Y.

Oct. 30 — Woman's Society of Chris tian Service, New England Confe ence, fall meeting, College Ave Methodist Church in Somerville Mass.

Oct. 31 — Reformation Day.

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kers For Hysteria

ntinued from Page 2)

, and to the context of that sub- The issues of this campaign are her dogs, dramatics, nor how best lay the ostrich.

riously, I am thoroughly concern- hat you should have fallen for the on syrup, and that you should e so far justified the Republican paign thesis that most Americans incapable of facing issues and are ers for five stars and feigned in- ation. I suspect that the hy- a of Republican circles is ground- in something apart from moral ie, something looking a little e like fear of the future.

Harry F. Booth,
Gossville, N. H.

erficial Editorial

rankly, I'm disappointed. There enough superficial comments on tical questions flying around in lection year without an editorial tion from ZIONS HERALD. I thought better of you.

ou state that "the issues in this paign are becoming much more r," but fail to discuss these issues. ead you make the amazing state- t that you are "refreshed" by the onian melodrama. If that is what want, no doubt Stevenson will to impress you. But if you want ank facing of issues and a sincere mpt to find a constructive solu- , coupled with the healthy admis- that there is no simple way out the mess" — whether in Wash- on or the world — then Steven- is the man. He is not the per- candidate and he has no magic tion for the problems that face But he does know what they are, that they go deeper than the k coats, high taxes, and commu- infiltration of Government, nst which the Republicans show- heir glittering generalities.

he basic fact of our modern world hat the underprivileged majority s population is no longer content emain underprivileged. This is ething that no Republican leader since Abraham Lincoln has been able to understand. It is possible that deep in his own heart General Eisenhower does know it, but as leader of the Republican party he dare not admit it, and will undoubtedly soon forget it. At present he is the "hero," serving as an amiable and harmless front for the party of Taft and McCarthy — and Stanley High!

We need as President a man who openly understands and accepts the fact that a world revolution is on which goes deeper than the communist exploitation of it. Woodrow Wilson and Franklin Roosevelt understood this — and were the most popular Americans of the century. It is because he understands this that President Truman, in spite of his bungling and his obvious faults, retains the love and affection of millions. And because Governor Stevenson understands this, he should receive the support of every thinking Christian.

(Rev.) Newell S. Booth, Jr.,
Somerville, Mass.

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EDWARD MALLORY WHEELER

Harold Charles Metzner

Mr. Edward M. Wheeler, indispensable servant of Rhode Island Masonic orders, the New England Southern Conference, and Trinity Union Methodist Church in Providence, R. I., died from a hit by an automobile on Monday evening, September 29th, 1952.

Mr. Wheeler, 82, still in rugged and precise health, was attending a Masonic meeting at the Doric Temple, a new building situated on the growing fringe of Cranston, R. I. With his secretary books under his arm, he was attempting to make his way across a four-lane highway that separated the place of meeting from his car when he was struck down. Immediate ambulance and doctor service was called, but he died in a local hospital some two hours later from hemorrhage and shock.

Mr. Wheeler was born on December 2, 1869 in Mystic, Conn., a son of Van Rensselaer and Sarah H. (Starr) Wheeler. His mother's ancestry traced back to Elder Brewster, one of those who came to New England on the Mayflower.

He came to Providence at the age of 18, and the rest of his life was spent in that second-largest New England city. He was a natural with treasurer and secretary books, and both his vocation and avocation listed them as assets. For thirty years he was secretary-treasurer of the Rhode Island Perkins Horse-Shoe Co. In 1922 he was named manager of the Providence office of the National Jeweler's Board of Trade, a post he held for an added number of years. On June 11, 1895 he married Harriet Belden Goodrich of Hartford. Mrs. Wheeler, a daughter, Mrs. Lynward H. Brow, who is a member of the Chestnut Street Methodist Church in Portland, Me.; nine grandchildren; and six great-grandchildren survive him.

It would be difficult to name one who would be more missed in the roster of New England Methodism than Mr. Wheeler. He was known on local, conference and jurisdictional levels of the denomination. He had been a member of Trinity Union Church in Providence since 1890 and gave life-long generous support to all of its activities. He was a trustee of the church, former director of its choir, and its treasurer, an office he still held at his death, for more than forty years.

He was also the long time treasurer of the New England Southern Conference. Always one of the marks of its annual sessions was his efficient and precise report. His constancy in that service earned him even greater rewards as a delegate to the Jurisdictional Conference in Albany, N. Y. in 1948 and to the latest one in Harrisburg, Pa. in the spring of this year.

Prayers were said at the Carpenter-Jenks Funeral Home in Providence on Friday, October 3rd, 1952. The Masonic orders to which Mr. Wheeler belonged were given recognition in the pall-bearers who served the casket; the Conference, in the help of the Rev. C. Homer Ginns, superintendent of the Providence District, who assisted in the service; and the local church, in the eulogy of the Rev. Harold C. Metzner, who officiated at the service. Burial was in the North Burial Ground in Providence.

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